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MORAL
AND
RELIGIOUS
APHORISMS

By
BENJAMIN WHICHCOTE, D.D.

With an introduction by
W. R. INGE, D.D.
(DEAN OF ST. PAUL'S)

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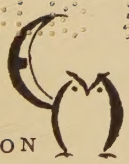

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Whichcote, Benjamin,
1609-1683.
Moral and religious
aphorisms /
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INTRODUCTION

MANY eighteenth century libraries contain a little brown volume, published in 1753, entitled "Moral and Religious Aphorisms, collected from the Manuscript Papers of the Reverend and Learned Doctor Whichcote." This is a republication, "with very large additions," of an earlier collection by Dr. Jeffery. The book was evidently popular in the eighteenth century, and there is no reason why it should not be equally popular in the twentieth; for there are few writers from whom such an anthology of wit and wisdom could be put together. Whichcote was a characteristically English divine, and one of the glories of the national Church.

He was one of the group commonly called the Cambridge Platonists, who have been somewhat neglected because they deliberately stood apart from the conflicts of their time. The numerous histories of the Church of England since the Reformation give a picture of a long struggle, not yet ended, between the Catholic and the Protestant elements in a Church which because it was national had to be comprehensive and yet insular, embracing all except irreconcilables, but stiff against those who owned either a foreign allegiance or no allegiance at all. It is part of the ingrained politicism of English thought that Church history should be written in this way.

But politics touch only the surface of Christianity, and the past phases even of living

controversies are interesting mainly to historians. The literature of devotion does not go out of date. "A book grows old," said a French writer, "by reason of its anti-mysticism." The very detachment of the Cambridge group from the bitter antagonisms of the Great Rebellion and Restoration gives them a permanent value in the theology of our Church and nation.

I have maintained (in my Hulsean Lectures for 1925–6) that besides the Western Catholic tradition, which has its source and centre in Rome, and the Reformation tradition which had its source in Germany, there is a third influence and tradition in Anglicanism, which has often been overlooked because it has always been non-political, but which has always been wholesome, always spiritual, and congenial to one side of our national character which, in spite of its alleged practicality and empiricism, is open in an unusual degree to the appeal of high idealism. This is not an unreasonable claim for the nation which has produced Shakespeare, Spenser, Milton and Wordsworth. This third tradition may be named either after the Renaissance or after Plato. As early as the reign of Henry VIII, men like Erasmus, More, and Colet were endeavouring to revive the study of Greek philosophy and of the New Testament in Greek. They tried to knit again the threads which had been severed by the long isolation of the West from the East. But no Erasmian Reformation took place. The movement was submerged by the revolt of Germany under Luther, and the savage Wars of Religion which followed. The struggle with the Counter-Reformation turned

Protestantism also into a religion of authority, and checked its further development.

The seventeenth century was a critical time in the history of Anglicanism. Schemes of reunion were in the air, and were actively promoted by divines who represented the Renaissance tradition, such as Hales of Eton, Chillingworth, Stillingfleet, and I think we may add Jeremy Taylor. These men maintained, in the words of Tulloch, that the true idea of the Church is moral, not ritual. "It consists in certain verities of faith and worship, rather than in any formal unities of creed or order. The genuine basis of Christian communion is to be found in a common recognition of the great realities of Christian thought and life, and not in any outward adhesion to a definite ecclesiastical or theological system." Their Church policy was comprehension, not exclusion. Their breadth and tolerance made them the authors of our modern religious liberty.

By the side of this movement towards ecclesiastical toleration, there was a more intellectual and philosophical movement to vindicate for the Church a greater liberty of thought, and a frank recognition of the place of reason in belief. This latter movement had its centre at Cambridge, while the movement towards ecclesiastical comprehension was mainly associated with Oxford. Moreover, while Hales and his friends were Royalists and High Churchmen, the Cambridge group were Puritans, and all of them except Henry More came from what was then the great Puritan College, Emmanuel.

It is easy to imagine the repugnance with

which these scholars must have watched the unmeasured violence of theological controversy in their time. The Puritans hated the Prelatists, but they were even more fierce against the sectaries who seemed to parody their own principles, "the very dregs and spawn of old accursed heresies, which had been already condemned, dead, buried, and rotten in their graves long ago"; "abominable errors, damnable heresies, and horrid blasphemies, to be lamented if it were possible with tears of blood." Such was the picturesque language of our ancestors.

The Cambridge men had no taste for these flowers of speech. They were engaged in a very different task—to continue the work of the Christian Platonists of Alexandria—Clement and Origen—by recalling the Church to her old loving nurse, the Platonic philosophy. The alliance of Platonism with Christianity had begun with St. Paul; but in the Middle Ages philosophy had been relegated to a humble place as the *ancilla fidei*, the handmaid of faith; and philosophy in fetters is no true philosophy. Even at Cambridge, the philosophical teaching given by the University seemed to John Milton "an asinine feast of sow-thistles and brambles."

Oxford, always loyal to Aristotle, looked with suspicion on "the new sect of Latitude-men." But the Cambridge group were not consciously opposed to the Aristotelians; their avowed enemies were Bacon, and still more, Hobbes, who taught that "nothing is itself either good or bad, ugly or beautiful"—words which are flat blasphemy to a Platonist. But keen partisans on both sides had small patience with Whichcote and his

friends, whom they dubbed Latitudinarians, "a long nickname which they have taught their tongues to pronounce as roundly as if it were shorter than it is by four or five syllables." They were accused of "reviving the abominable principles of the old Gnostics," and of being willing "to renounce or subscribe any doctrine, rather than incur the hazard of persecution."

Such was not the opinion of Bishop Burnet. After denouncing the worldliness of his time, he says: "In all which sad representation some few exceptions are to be made, but so few that if a new sort of men had not appeared of another stamp, the Church had quite lost her esteem over the nation. These men were generally of Cambridge, formed under some divines, the chief of whom were Doctors Whichcote, Cudworth, Wilkins, More, and Worthington. Whichcote was a man of rare temper, very mild and obliging. He had great credit with some that had been eminent in the later times; but made all the use he could of it to protect men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler way of thoughts, and to consider religion as a seed of deiform nature (to use one of his own phrases). In order to do this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin, and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example as well as a wise and kind instructor."

To modern readers, the most attractive members of the group are Whichcote, and one whom Burnet does not name, John Smith, who died young, leaving behind him only a series of discourses, perhaps the finest university sermons ever preached. They are overloaded with citations; but their lofty spiritual eloquence and incisive style make them a model of this kind of composition, and they may still be read with great pleasure and profit.

Whichcote, an undergraduate of Emmanuel and afterwards provost of King's, lived a scholar's life at Cambridge till he was deprived of his office by a special order of Charles II. He then undertook parish work, and died in 1683 as vicar of St. Lawrence Jewry in the City of London.

Whichcote was not the most learned member of the group. "Meditation and invention," he says himself, "hath been rather my life than reading." But Cambridge had no doubt of his ability, since he was made Regius Professor of Divinity in 1655. As an elector to university posts, when he was exhorted "to have regard to the godly," he said that he was determined to choose none but scholars, adding, "They may deceive me in their godliness, they cannot in their scholarship." In controversy with Dr. Tuckney, he thus defends his principles and practice as follows: "I have endeavoured to confirm truth, and convince the understanding of men therein, and to that purpose, as I have been able, have made use of all those principles which derive from God and speak Him in the world. I am sure I have been all along well understood by persons of honest hearts, but of mean place and education; and I have had the blessing of the

souls of such at their departure out of the world. . . . I have always found in myself that such preaching of others hath most commended my heart which hath most illuminated my head. The time I have spent on philosophers I have no cause to repent, and the use I have made of them I dare not disown. I heartily thank God for what I have found in them, neither have I upon this occasion one jot less loved the old Scriptures." And in another letter he sums up his faith in the words, " Sir, I oppose not rational to spiritual, for spiritual is most rational."

I shall not attempt to pick out the plums from the rich feast of Whichcote's aphorisms. Readers will mark and remember their own favourites, but on almost every page they will find something to admire, and not seldom something to chuckle over, for this grave divine was a rare humorist, with a sly understanding of human weaknesses. His robust faith in the " rationality " of being a Christian is extremely stimulating in our day, when sentimentality, emotionalism, and sheer superstition are conspiring to eject Reason from her throne.

The influence of the Cambridge school did not die with them. Although the eighteenth century was very unfavourable to Platonic mysticism, William Law, the most virile religious writer of that period, was a kindred spirit, though as a High Churchman he was slightly prejudiced against Puritans. A little later, no one can doubt that Coleridge and Wordsworth were in the line of succession from the Platonists of the Renaissance, nor that Maurice and Westcott, the latter of whom

wrote a beautiful tribute to Whichcote when he became a professorial Fellow of Whichcote's College, King's, were of the same brotherhood.

It has been a pleasure to me to break, on this one occasion, my rule not to write prefaces to books by other writers; for I believe our age has much to learn from this Cambridge group. This current of Christian Platonism flowed underground and obscure during the Dark Ages, but came again to the surface at the Renaissance, and has ever since been one of the constituent elements of English religious life. This type of Churchmanship may, I think, be a reconciling principle between Catholics and Protestants in our communion, for the Platonic tradition, going back to the Alexandrian and Cappadocian Fathers, and further still to St. Paul and St. John, is Catholic without being Latin, and is I think more congenial to the English mind than Roman theology. It may also be a vitalising principle, for we are in need of a spiritual and idealistic revival. Whichcote's favourite text, "The spirit of man is the candle of the Lord, lighted by God, and lighting us to God," reminds us of the fine saying of Macarius, "The throne of the Godhead is the mind of man." This reliance on human intelligence when guided by the Holy Spirit gives a robust confidence and downright honesty to the Aphorisms of Benjamin Whichcote. I believe that many will be grateful to the publishers for reviving an old favourite among devotional books, which is much too good to be allowed to pass into oblivion.

W. R. Inge.

PREFACE TO THE FIRST EDITION

OF THE

APHORISMS

IN

MDCCIII

By Dr. JEFFERY

I AM so far from being an Enemy to *Systems*; that I confess, I have an inveterate prejudice in Favour of them: Notwithstanding which, I must acknowledge; that the Doctrine of *Morality* and *Religion* may be delivered, with special advantage, in the form of *Aphorisms*. For Proof of this, I appeal to the *Excerpta* of *Marcus Antoninus*, and the *Proverbs* of *Solomon*; wherein the most important Truths of these kinds are represented, without any of that *Artificial* Dependence, and Method; which some Men find hard to comprehend.

But if the *Synopsis* were as easily and as perfectly laid, in the mind of him that is to Learn; as it is, in the mind and tables of him that is to Teach; yet no man can *Live*, however he may Talk, *Systematically*.

They are commonly some *Few* Truths, that are entertained in a man's Judgment, and are become his *Temper* and *Principles*; which Direct

and Govern him: and the Knowledge of such Truths may be attained with more ease, and with as great success; in *this* way of tendering them to his Understanding.

Of this Every Reader is equally capable: He, that has not the command of much Time *at once*; and He, that has not Spirits for very *long* Attention; as well as He, that hath no other Business than Study; and can spend whole Weeks and Months in that Exercise.

Any one may, at a spare Hour, make a Pleasing and an Useful Entertainment of his Thoughts; by *considering* these *Aphorisms*: and for this reason they are made public; that Others may have the same Instrument of Edification, which the Collecter had framed for Himself.

God and Religion must be *endeared* to the Reason of that Man, who is to be effectually Religious; and if *These* be *truly* represented, the greatest Honour is done unto them; and they will appear to be, what a man would desire; most Venerable *in themselves*, and most Beneficial and necessary *to him*.

But if Religion be obtruded, as an *Imposition* of Power; and if God be described, as an *Enemy* to Men; *this* is a blasphemous Misrepresentation of both, and also an Alienation of the Mind of Man from his *Chiefest Good*; which it ought perfectly to be reconciled to, satisfied with, and happy by.

God truly is unto *Us*, what he is in *Himself*; *the Perfection of Goodness, directed by the Perfection of Wisdom, and exercised by the Perfection of Power:* so that no Man can possibly *Suffer* more, no man can reasonably *Expect* less, from God; than what is the Natural Issue of the greatest Goodness, and Love.

Religion is given us of God, for our *good:* and there is nothing in Religion; which any Man, who is willing to do himself the greatest good that can be, would be wanting in; if he were not deluded by *Error*, or hindred by *Lust.*

And although men be *Sinners*; and so as contrary to their Religion, as Religion is contrary to their Degeneracy; yet Religion is on *that* Account recommended to them; because it is for their Restoration: and therefore must begin in *Repentance*; without which, the Restoration of a Sinner, to God and to himself, is impossible.

Such a Representation of things, the Reader will find in the following *Aphorisms*; which I *therefore* recommend unto him, because they are a recommendation of *Morality* and *Religion.*

PREFACE TO THIS NEW EDITION

THE Reader will expect some account of what is now offered to him, under the name of Dr. WHICHCOTE; seventy years after the death of that excellent person: and he has a right to be gratified in that expectation.

The collecter and publisher of Dr. JEFFERY's scattered pieces, reprinted lately in two octavo volumes; had inserted in his projected collection an anonymous book, printed at *Norwich* MDCCIII, with this title; " Moral and Religious Aphor-"isms: wherein are contained, Many Doctrines " of Truth, and Rules of Practice; which are " of universal Concernment, and of the greatest " Importance in the Life of Man." But he was soon informed, by the relations of that learned and judicious Divine; that these Aphorisms were not composed by Him, but only excerpted and transcribed from Dr. WHICHCOTE's papers; that they ought not therefore to appear in his Collection of Dr. JEFFERY's pieces: though being well worthy of a re-publication, and much inquired after, it seems; they might very properly follow it, after a careful revisal; and might receive great improvements from Dr. JEFFERY's transcripts, still in being. They are now re-published; and I am going to particularize the improvements made in this new edition.

Dr. WHICHCOTE doth not seem to have written his sermons, at full length; but ordinarily preached from short Notes or Heads, which he filled-up and enlarged-on in speaking. While he lived, his very great and deserved reputation engaged divers persons to attend his Church; and to transcribe from his mouth those discourses, which cou'd no otherwise be obteined; and which were then, and are still, universally admired; for the great learning and judgement, candor and good temper, that distinguished the preacher and all his compositions. He had not been long dead; before several pieces were sent into the world, as His; by persons, of very different characters; acted, as it shou'd seem, by very different motives.

In MDCLXXV, two years after his death, a small octavo of eight sheets appeared; with this strange title, thus more strangely printed; "Θεοφορούμενα Δόγματα· Or, some select Notions of that learned and reverend Divine of the Church of England, BENJ. WHITCHCOT D.D. lately deceased. Faithfully collected from Him by a Pupil and particular Friend of His; and Published *Pro Bono Publico per & pro Philanthropo. Non magna Loquimur, sed Vivimus.* Seneca.

Vir bonus, & PRUDENS extinctus amabitur. Idem.

In the first year of the Reign of our Soveraign Lord King JAMES the Second &c." The book consists-of Notes on five texts of Scripture; which take up 100 pages: and of 28 pages more of what this editor calls *Apostolical Apothegms.*

These last words, thus spell'd, serve for a running title to the whole book: and as there are some particulars, in that part of the work, which is given to the Tutor; from whence I conclude, they were His earlier thoughts: so there are a great many, in the very small share, which is taken by the Pupil; from whence any one may see, He had left College a considerable time.

In MDCXCVII, as I am informed; there was printed, with Dr. WHICHCOTE's name to it, "a Treatise of Devotion; with Morning and Evening Prayer, for all the Days in the Week." This I have never seen; but I take it to be alluded-to in the Preface to "Select Sermons of Dr. WHICHCOTE, in Two parts. Printed for *Churchill*, MDCXCVIII." For, in the large preface to these Discourses, it is observed; that "*Some Others* had been very far from the Caution of that Editor: since *of late* some things had been set-out, in our Author's name; which his *best Friends* disowned to be His: and which *any* one, who studies him in his *genuine* works, will easily know to be *unworthy* of him." This was pretty extraordinary, in an anonymous publisher; who gives no account of Himself, of the manner how He became possessed of these discourses, or of the right he had to print them: but saith only—"The Sermons, which are here printed; have been selected out of Numbers of others less perfect: there being not any of our author's extant, but such as were written after him at Church; He having used no other than very short Notes, not very legible: though these have been of great use to the publisher; in whose

hands they have been." He goes-on—"The unpolished Style and Phrase of our author, who drew more from a College than a Court; and who was more used to School-Learning and the Language of an University, than to the Conversation of the Fashionable World; may possibly but ill recommend his Sense to the Generality of Readers. And since none of these Discourses were ever designed for the world, in any other manner; than as He once for all pronounced them from the Pulpit: they must of necessity appear to have a Roughness in them; which is not found in other Sermons, more accurately pen'd by their authors. For, though the Publisher has sometimes *supplied* him out of himself; by *transferring* to a defective place, that which he found in some other discourse; where the same subject was treated: yet so great a regard was had, to the very Text and Letter of his Author; that he wou'd not offer to *alter* the least word: and wheresoever he has *added* any thing, to correct the most apparent omission or fault of the pen-man; he has taken care to have it marked in different characters: that nothing might appear, as our author's own; which was not perfectly His. Though some Others in the world have been very far from this Caution: &c" as above quoted.

This Preface is generally supposed to have been written by the celebrated Earl of SHAFTESBURY, author of the Characteristics; and the Book to have been set-out by Him: though in a copy now before me, which was Dr. JEFFERY's, that Dr. has written in the Title-page; that

Mr. Wm. Stephens, rector of *Sutton* in *Surry*, was the Publisher. The two accounts are easily reconciled; this Gentleman did most probably revise the discourses; at the request and under the direction of that learned Nobleman.

This volume of Sermons being out of print and very scarce, as all Dr. Whichcote's works have long been; was reprinted at Edinburgh in MDCCXLII, with a Dedication to young Ministers and Students in Divinity; by Dr. Wm. Wishart, Principal of the College there. This new editor tells us, that "Lord Shaftesbury very providentially met-with the MS; and was so much taken with it, that he revised it, put it to the press, and wrote the preface." All which particulars, I suppose; and not the last of them only, as his words seem to imply; he was assured-of from very good hands: for the writer of that preface says no such thing; but on the contrary confesses, that he *searched officiously after* this author's Sermons.

It is not unlikely; but I cannot take upon Me to affirm it for truth: that a knowledge of the many copies, taken in short-hand, of Dr. Whichcote's Sermons; and a reasonable apprehension of the injury which his honor'd memory might receive from injudicious publications under his name; engaged the Executors of this great and good man, or rather Mr. Benjamin Whichcote merchant in *Bishopsgate* street; (who by particular bequest was intrusted with his Uncle's papers;) to put them all into the hands of Dr. Jeffery: who had the highest veneration

for the deceased author; and every talent beside, that cou'd qualify him to be a diligent faithful and judicious editor; and who was utterly incapable of making an improper use of any thing, with which he was intrusted. This Dr. doth not seem at this time to have known of Lord SHAFTESBURY's volume; or he wou'd hardly have reprinted, in their imperfect and inchoate state, though from the original notes of the preacher, those discourses; which compose the former part of that volume. However that were, He published three octavo volumes; in the three first years of this century; conteining respectively 16, 20 and 30 sermons: advertising with the second of them a request, that "whoever had any MS notes of Dr. WHICHCOTE's, written with his own hand, wou'd deliver them to the Executor above-mentioned; &c."

There is no doubt to be made; but that in this collection were many papers, full of excellent matter, in Dr. WHICHCOTE's own hand; besides what were found ready digested into some form and order: Dr. JEFFERY had also a great number of sermons; said to have been transcribed from the Doctor's mouth, while preaching: particularly, by one—SMITH; who was wont to say, "He lived upon Dr. WHICHCOTE:" which may be understood, and might be true; in more senses than one. But although our Arch-deacon might be well assured of their being genuine, and in the main accurate transcripts; yet he did not think himself authorized to print any of them, as Dr. WHICHCOTE's: and was rather displeased, I know; when Dr. SAMUEL

CLARKE printed a fourth volume from them, in MDCCVII. In which, I humbly conceive, he was too scrupulous; for Dr. CLARKE and He were by no means in the same situation, or under the same restraints; with regard to the Family, or to the Public. I have two collections of this sort; one, conteining 24 sermons, on a passage in the epistle to the *Philippians*; the other, 36, on a text in *Jeremiah:* from an other copy of the former of which, Dr. CLARKE selected the first 13 in his volume; from a copy of the latter, his 3 following; and his remaining 10 from some third sett, which I have no copy of; on a verse or two of the fifth Psalm.

I have mentioned these circumstances thus minutely; partly to shew Dr. JEFFERY's exceeding caution, in executing his trust; and to point-out the difference between His three volumes, and what-ever we have else under the name of Dr. WHICHCOTE; and partly to suggest a probable conjecture, for what reason the first edition of the Aphorisms which follow, came abroad without any name; either of Author or Editor. For,

From all these papers, whether in the author's own hand, or an other's; whether already published, or destined to publication, or not; whether digested, or loose and imperfect; this his great admirer collected into several volumes near five thousand moral and religious Aphorisms: of which he printed one thousand at Norwich, in MDCCIII; while his head and heart were strongly impressed with the just and noble sentiments of his honored Friend, or Master

rather. To these he prefixed a short and sensible Preface; and subjoined a Prayer, evidently formed on the religious principles of the preceding book. This little book has been revised with care, by myself and other better judges; who not thinking it advisable very greatly to increase the number; recommended the changing a few, preferably to the adding very many. In this new edition therefore, the reader will find all the best of the former preserved; and scarce any expunged, such was our just deference to His judgement, who went before us! but when an other was found to supply it's place, similar in sense; and somewhat more emphatically elegantly or fully expressed. In this way however, and by the addition of two intire centuries; we have actually inserted 500 new Aphorisms: while yet the whole number now printed is no more than 1200. Our great labor was to select, what we shou'd *not* take; out of many very greatly and almost equally recommended to us, by their strength and energy, importance and use: which were all along principally considered, much above mere novelty; or a certain strikingness, owing mainly to that circumstance.

The short notes and illustrations, added at the bottom of the page here and there; were taken, all but one from the first leaves of a copy; which Dr. JEFFERY had given to one of his own family: in which the possessor had written such explanations of some passages, not immediately obvious to a common reader; as were dictated by the Dr. himself. Much the greater part of these it seemed unnecessary to print; if the

same is thought of what are reteined, I can only say: they are very few, and very short. The one, excepted above is N°. 4778 MS; which, as it served to clear-up a queint expression in N°. 160, I transcribed; and have set Dr. WHICHCOTE's name to it: as a note, by the author himself, on the printed Aphorism in the text.

The editor hath it in his power to follow this volume with two or three others; of equal bulk, and not inferior beauty: but as he doth not much expect, the public will call upon him to print any more; so he thinks himself, he has now done enough in this way; to satisfy the most zelous admirer of Aphorisms, and of this Author: and he felicitates himself most unaffectedly, that he lives in an age; (a happiness, which his reverend Grand-father JEFFERY cou'd not boast!) in which such a generous freedom of thinking, chastened and tempered by the genuine spirit of true Piety and a most exalted Devotion; and by the most sound and exact Judgement, in Religion and all Learning; " cleared from Froth and Grounds," as the ever-memorable Mr. JOHN HALES of *Eton* expresseth it; meets-with the esteem and applause, it so well deserves. Such men as WHICHCOTE do indeed recommend Religion; by their Lives, and by their Writings; proving it's influence on themselves, and their well-grounded perswasion of it's Truth, by the whole tenor of their conduct; and making such, and only such, representations of it in their works; as demonstrate it's intire agreableness to the best-improved Reason of Man; as shew it to be worthy of God to institute, and of Man to

beleive and to obey; placing it in it's fairest and truest light, as the highest perfection of the human nature; and greatest improvement of the human powers: while the narrow systematical pretenders to Religion, before and since His time; do all they can to expose and disgrace, what they cannot extinguish and destroy; do *magno conatu magnas nugas agere*; and, which is worse, *hae nugae seria ducunt In mala delusum semel exceptúmque sinistre.* These men (to anticipate the masculine sense and words of the book we are prefacing) fancy, they "advance Religion; while they but draw it down to bodily acts, or carry it up into I know not what of mystical, symbolical, emblematical, &c: whereas the Christian Religion is not mystical, symbolical, ænigmatical; but uncloathed, unbodied, intellectual, rational, spiritual." Mean time they poorly seek to confine all worth and excellence to their own narrow party: and, like what is charged on a very ancient Faction; damn, without scruple or remorse, without cerimony or concern, all, who do not stand with them, *in parte Donati.*—— But neither this excellent author, nor his way of thinking and writing, can need any sort of apology; they wou'd even be dishonored by any such, as I cou'd make for them: besides which, Dr. JEFFERY's short modest and sensible preface stands where it did; and says, much better than I can, all that is necessary on the subject.

It remaineth only, in my own juster defense; that I bespeak the reader's pardon beforehand, for such mistakes; as may have escaped My self.

Dr. WHICHCOTE had many favorite notions; which were so, because he was firmly perswaded of their truth and of their importance: He was fond of inculcating these, on every occasion; and placing them in every possible point of view. Dr. JEFFERY transcribed these Aphorisms, from different papers of his original, into different parts of his own collection; and did not always examine very sollicitously, as he wrote for himself only at first; whether he had put them down before or not: nay, when he printed 1000 of them, he was not so scrupulously attentive to this circumstance; but that some 20 or 30 may be found there repeted: sometimes, in the very same words; often, in such as are very little different. I pretend not to have imbibed my author with the eager thirst Dr. JEFFERY had done; and therefore am more likely to have fallen into this inaccuracy: but I trust, it will not be found to have happened so often; as to deserve very severe censure from any one, who will give himself the trouble and time to reflect; how hard it must be, to keep in mind some thousands of detach'd unconnected and independent sentences; with such exactness and precision: as never to hazard the repetition of any, in a collection of some hundreds. I hope, no two will be found, in this new edition; between which there is not some observable difference in the turn of the thought, of the expression, or of both: some, which may at first appear mere repetitions; will on a review be acknowledged to be useful and proper illustrations of what might before sound harsh and seem crude and ill-founded: and will thereby

tend to confirm, what might be thought without them to want confirmation. But enough of this.

What is now become of Dr. WHICHCOTE's original papers; or of many other excerpts, which Dr. JEFFERY did unquestionably make from them; is now impossible, I mean, out of My power, to say: the former has been dead LXX years; the latter, almost half that time. The sons of Mr. B. WHICHCOTE, who inherited his Uncle's MS treasure, have been applied-to; as also others of the Family: from all whom the Editor has received very great civilities; as he has the honour of being well-known to some of them: but none cou'd give him any light in this inquiry. Dr. JEFFERY's executor died five years ago, and left Me by Will his Uncle's papers, *non auro contra caræ:* among which I find only transcripts. But, instead of vainly and childishly regretting this; I think myself happy, and congratulate my contemporaries and myself; that it is at all in my power to communicate to an age, it's self truely respectable for the respect and honor it pays to such truely eminent men; what the excellent Dr. WHICHCOTE thought and preached, and the no less excellent Dr. JEFFERY transcribed and preserved. Of the latter of these Worthies I have spoken largely, with the assistence of some older relations, in the memoirs prefixed to the late edition of his incomparable discourses: of his Master, the former of his judgements, his Oracle almost in Religion; I can say little more, than is already said excellently well; in the sermon preached at

his funeral by the immortal TILLOTSON, and in the very honorable testimonies which I have directed to be subjoined to this preface: That little will come-in more properly, before the second part of this book; and must not be added here, to swell what I fear is already but too long.

I pray God, these religious and moral advices admonitions and exhortations may be read and digested with a spirit of seriousness and sobriety, of candor and ingenuity, of modesty and humility; like that, by which they were undeniably dictated: and then I am sure, they cannot fail of having a due and happy influence; of sending-away the considerate reader much improved in Knowledge, in Virtue, and in real Religion; that Religion; which according-to the amiable description of it given in the 956th Aphorism, "doth possess and affect the whole Man: in the Understanding, it is Knowledge; in the Life, it is Obedience; in the Affections, it is Delight in God; in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity; in our Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men Virtuous, in all Instances."

YARMOUTH in
Norfolk; 1753.

SAMUEL SALTER.

TESTIMONIES

DR. TILLOTSON, in his funeral Sermon upon our Author at St. Laurence, Jewry, May 24. MDCLXXXIII; after mentioning several particulars of his Life and Death, procedes in the following manner—To be able to describe Dr. WHICHCOTE aright, it were necessary one should be like him; for which reason I must content my self with a very imperfect draught of him.

I shall not insist-upon his exemplary piety and devotion towards God; of which his whole life was one continued testimony: Nor will I praise his profound learning; for which he was justly had in so great reputation. The moral improvements of his mind, a God-like temper and disposition (as he was wont to call it) he chiefly valued and aspired after; that universal charity and goodness, which he did continually preach and practise.

His Conversation was exceeding kind and affable, grave and winning, prudent and profitable. He was slow to declare his judgment; and modest in delivering it. Never passionate, never peremptory: so far from imposing upon others, that he was rather apt to yield: And though he had a most profound and well-poised judgment; yet was he, of all men I ever knew, the most patient to hear others differ from him; and the most easy to be convinced, when good reason

was offered; and, which is seldom seen, more apt to be favourable to another man's reason, than to his own.

Studious and inquisitive men commonly at such an age (at forty, or fifty at the utmost;) have fixed and settled their judgments in most points; and, as it were, made their *last understanding*; supposing they have thought, or read, or heard, what can be said on all sides of things; and after that, they grow positive and impatient of contradiction; thinking it a disparagement to them, to alter their judgment: but our deceased friend was so wise, as to be willing to learn to the last; knowing, that no man can grow wiser; without some change of his mind: without gaining some knowledge, which he had not; or correcting some error, which he had before.

He had attained so perfect a mastery of his passions; that, for the latter and greatest part of his life, he was hardly ever seen to be transported with anger: and as he was extremely careful, not to provoke any man; so not to be provoked by any: using to say; " If I provoke " a man, *he* is the worse for *my* Company; and " if I suffer myself to be provoked by him, *I* " shall be the worse for *his*."

He very seldom reproved any person, in company; otherwise than by silence, or some sign of uneasiness, or some very soft and gentle Word; which yet, from the respect men generally bore to him, did often prove effectual: for he understood humane nature very well; and how to apply himself to it in the most easy and effectual ways.

He was a great encourager and kind director of young divines: and one of the most candid hearer of sermons, I think, that ever was: so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spake well of himself, nor ill of others: making good that saying of Pansa in Tully, *Neminem alterius, qui suæ confideret virtuti, invidere*; "that no man is apt to envy the worth and "virtues of another, that hath any of his own "to trust to."

In a word, he had all those virtues, and in a high degree; which an excellent temper, great consideration, long care and watchfulness over himself, together with the assistence of God's grace (which he continually implored, and mightily relied upon) are apt to produce. Particularly he excelled in the virtues of conversation, humanity, and gentleness, and humility, a prudent and peaceable and reconciling temper.

Lord SHAFTESBURY, in his character of the AUTHOR and his Writings, says;

"This excellent Divine, and truly christian Philosopher; for his appearing so nobly in defence of NATURAL GOODNESS, may be justly called THE PREACHER OF GOOD-NATURE. This is what he insists-on, every-where; and to make this evident, is, in a manner, the scope of all his discourses.

"How great an example he was, of that happy temper and God-like disposition, which he laboured to inspire; how much he was, for the excellency of his life and admirable temper, esteemed and beloved of all; and how many constant hearers he had of the best rank, and greatest note, even of the most eminent divines

themselves, is sufficiently known: and the testimony, which the late Archbishop TILLOTSON has given of him in his funeral sermon, is in nothing superior to his desert."

Dr. JEFFERY, in his Dedication of his Three Volumes addressed to Sir PAUL WHICHCOTE, Bart. says,

"I am well assured, that no greater service can be done to RELIGION; than to make public, true, wise, and honorable representations of it; such as are contained in the following SERMONS: for the reverend and learned AUTHOR, through the advantage of a just freedom, a strong judgment, and an unfeigned piety, has established such a notion of CHRISTIANITY from the Holy Scriptures, according to the moral perfections of GOD, as cannot possibly be *false*; and has laid his foundation of RELIGION so deep, in the nature, reason, and necessity of things, that it cannot possibly be *subverted*."

Bishop BURNET, in the History of his own times, Vol. I p. 186, after giving an account of the corrupt state of the Church, says;

"In all which sad representation, some few exceptions are to be made; but so few, that, if a new set of men had not appeared of another stamp, the Church had quite lost her esteem over the nation. These were generally of Cambridge; formed under some Divines, the chief of whom were Drs. Whichcote, Cudworth, Wilkins, More, and Worthington.

"WHICHCOTE was a man of a rare temper; very mild and obliging. He had great credit with some, that had been eminent in the late times; but made all the use he could of it, to

protect good men of all persuasions. He was much for liberty of conscience: and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts; and to consider RELIGION as a seed of a DEIFORM NATURE, (to use one of his own phrases.) In order to this, he set young students much on reading the ancient philosophers; chiefly Plato, Tully, and Plotin; and on considering the CHRISTIAN RELIGION as a doctrine sent from GOD, both to elevate and sweeten human nature; in which he was a great example, as well as a wise and kind instructor."

Mr. JOHN LOCKE, in a letter to the Rev. Mr. RICHARD KING, says; " If you desire a larger view of the parts of Morality; I know not where you will find them so well and distinctly explained, and so strongly inforced; as in the practical Divines of the Church of *England*. The Sermons of Dr. BARROW, Arch-bishop TILLOTSON, and Dr. WHICHCOTE, are master-pieces in this kind: not to name abundance of others who excel on that subject.

MORAL AND RELIGIOUS APHORISMS

CENTURY I.

1. SOME are *Atheists* by Neglect; others are so by Affectation: they, that think there is no God, at *some* times; do not think so, at *all* times.

2. Atheists deny God; that all things may be alike in themselves: because, if there be a God, then there is a supreme Law; according to the Nature of God, according to the Reason of Things, according to the Rule of Right. Wickedness produceth Atheism; and Atheism settles men in Wickedness.

3. Right is the *Rule* of Law; and Law is declaratory of Right.

4. If there be no Knowledge, there is no *Beginning* of Religion; if there be no Goodness, there is no *Sincerity* of Religion; but a Contradiction to it; by "*holding the Truth in Unrighteousness.*"

5. *Knowledge* alone doth not amount to *Virtue*; but certainly there is no Virtue, without Knowledge. Knowledge is the first *Step* to Virtue and Goodness: but Goodness is not without Delight and Choice.

6. It is a great deal *easier*, to *commit* a second sin; than it was, to commit the first: and a great deal *harder*, to *repent* of a second; than it was, to repent-of the first.

7. The same that is *Virtue* in the Subject, is *Grace* in the Original: [in the Author.]*

8. God made man Intelligent and Voluntary: and the Law of his Nature, and the Reason of his Mind, God intended for the great *Rule* of his Life; to take place in all particulars, where God did not think good, farther to express his Will, and declare his Pleasure.

9. What is Perfected hereafter, must be *Begun* here.

10. Religion is not one thing in its *Principles*; and another thing in the *Subject*.*

11. It is base, and unworthy, to Live below the *Dignity* of our Nature.

12. It is our grand Defection and Apostasy, to live in contradiction to the *end* of our Being: which no Creature below man doth; and none do, but wicked Men, and Devils.

13. *Liberum arbitrium*, which men so brag-of; as it includes *Posse male agere*, is an Imperfection: for such liberty or power is not in God. To do *amiss*, is not *Power*; but *Deficiency* and *Deformity*: and infinite Power includes not in it a Possibility of Evil.

14. If we consider, what is *becoming reasonable Nature*; we shall have a *Rule* to guide us, as to Good and Evil.

* 7. *i. e.* That action, which is Obedience to the Moral Law, Some call *Grace*, and Others call *Virtue*; but it is the same: as it proceeds from God, working in Us, it may be called *Grace*; as it proceeds from Us, concurring with God, it may be called *Virtue*. Dr. *Jeffery*.

10. *i. e.* Not one thing in *Doctrine*; and another thing in *Practice*. Dr. *J*.

15. What is *Morally* Good, is so suitable to the Nature of Man; that Motion in Religion cannot but be with *Pleasantness*.

16. It is ἄθεος ἀρετὴ, Godless *Virtue*, tho' the thing be well done for the matter; where there is not Intention of *God:* such Virtue has something of Nature, but nothing of Religion in it.

17. Man is *made* for better purposes; than for the drudgery of the *World:* much more, than for the slavery of *Sin*.

18. There is no particular of a Religious Life; in which we cannot give an Account of the Motives, and Grounds, upon which it doth depend; either from the Good of the *particular* Person, or of the *Society*, in which we live: in pursuance of Reason; or Obedience to God.

19. That which is not Original to itself, cannot be Final to itself. But to whom it belongs to be the *First Cause*, to the same it belongs to be the *Last End*; so God should be to Us, by our own Act: He that is Original to Us by *Himself*, should be Final to us, by our *Choice*.

20. Where there is all Perfection in Conjunction, there is no place for any *Uncertainty*, or Unconstancy: Resolution and Performance, in Agents of any perfection, go *always* with the Reason of the thing.

21. An Intelligent *Voluntary* Agent in right Constitution, doth, in due and Convenient circumstances, as *certainly* produce noble and generous effects, in use of his Liberty; as any *Natural* Agent, which is *determined* to one thing, doth it's proper effects, in matter prepared, and disposed: else the way of Voluntary Motion,

would be inferior to Natural Motion, and more imperfect than it.

22. By these two Things *Religion* is recommended to us; above all other things whatsoever: 1. By the Satisfaction, we thereby enjoy in *Life*; and 2. By the Expectation, we have thereby at *Death*.

23. There is That in God, which is *Original* to all possible Perfection; and there is That in God, which is *exemplary* to all good Actions.

24. There is a natural Propension in every thing, to *return* to its true state; if by violence it has been disturbed: should it not be so in Grace, in the divine life? Virtue is the health, true state, natural complexion of the Soul: he, that is Vicious in his practice, is *diseased* in his mind.

25. It is the work and business of Religion, and of our Lives, to Reconcile the *Temper* of our Spirits to the *Rule* of Righteousness; and to incorporate the Principles of our Religion, into the *Complexion* of our Minds.

This is to be done, 1. By *searching* into the Nature of Things, and the Reason of our Duty; that our Judgment may be such, as to *approve* the Laws of our Religion: 2. By *practising* according to our right Apprehensions of things; till it becomes easy and delightful to us: 3. By *persisting* in this Course all our days; ever designing and meaning Righteousness; and ever retracting and correcting what is Unrighteous.

26. The *whole* World is governed by the Perfection of Truth, Righteousness, and Goodness; in conjunction with the Perfections of Wisdom, and Power: and nothing is done by God, but what these Perfections do.

27. Did *Christians* live *according-to* their Religion; *They* would do nothing, but what Truth, Righteousness, and Goodness do; according to their Understanding, and Ability: and then one man would be a *God* unto another.

28. When the Principles of our Religion become the *Temper* of our Spirits, then we are truly religious; and the only way to make them become so, is, to reason ourselves into an Approbation of them: for nothing, which is the Reason of Things, can be refused by the Reason of Man; when understood.

29. The *Natural* Knowledge of Religion is as *Spiritual*, as *any* Knowledge that belongs to us. The *Moral* part of Religion is the knowledge of God's Nature: the *Positive* part of Religion is the knowledge of his Will; concerning Expiation, and Pardon.

30. Nothing is more credible; than that mens' States *shall* differ, as much as their Spirits and Tempers *do* differ.

31. The Neglect or the Abuse of ourselves, is the true Original of all *Sin*: and to prevent or rectify such Defects and Pravities of mind in morals, as arise from such Neglect or Abuse; is to be *Religious*.

32. He that threatens, may be *better* than his word; and very well save his word; for no man is worse than his word, because he is Better than his word.

33. The *Rule* of Right is, the Reason of Things; the *Judgment* of Right is, the Reason of our Minds, *perceiving* the Reason of things.

34. Right and Truth are greater than any *Power*; and all Power is limited by Right.

35. Every one, that is Honestly disposed, may find *Direction* for what he is to do; from Right Reason, and Plain Scripture: the only ways, by which Men are taught of God; nor is any other teaching necessary.

36. Men have an itch; rather to *make* Religion, than to *use* it: but we are to *use* our Religion, not to make it.

37. We cannot put a greater Abuse upon God; than to say, He is *obscure*; that He expresses himself darkly in that, which concerns every man's *Duty* towards Him, or *Happiness* by Him: so that the man is at a great Loss, whether he understands God's Meaning, by his written Word; or not.

38. To use *Power*, to controul the Principles of Human Nature; (the Use of *Reason*, the Exercise of *Liberty*) is as strange a *Phænomenon*, as to cross or pervert the common Course of Natural Agents; to bring the Sun back again, or to make it fill the world with darkness. God does not this: if he did, he would contest with himself; his *Power* would rise-up against his *Wisdom*; and he would disparage and frustrate his own workmanship. Why should We think to do that, which God will not do—to overbear *Reason* with *Violence!*

39. Believe *Things*, rather than *Men*.

40. A Man has as much Right to use his *own Understanding*, in judging of Truth; as he has a Right to use his own Eyes, to see his way: therefore it is no offence to another, that any man uses his own Right.

41. All sin is either contrary to the very Nature of God; or else contrary to the State of a Creature.

42. Man, *as Man*, is Averse to what is Evil and Wicked; for *Evil* is unnatural, and *Good* is connatural, to Man.

43. Only *Mad* men and *Fools* are pleased with Themselves: no *Wise* man is *Good* enough for his own Satisfaction.

44. The *Soul* does contemplate and worship God; when it is not disturbed by the Body, or disaffected through Vice.

45. In the search after God, and contemplation of Him, our *Wisdom* doth consist; in our worship of God, and our obedience to him, our *Religion* doth consist; in Both of them, our *Happiness* doth consist.

46. The *written* Word of God, is not the *First*, or *only* Discovery of the Duty of Man; (*Rom.* ii. 15. 29.) It doth gather together, and repeat, and reinforce, and charge upon us, the scattered and neglected Principles of God's Creation; that have suffered Prejudice and Diminution, by the Defection and Apostasy of Man; who has abused his Nature, and is passed into the contrary Spirit.

47. The *Superaddition* to the Principles of God's Creation is, the Declaration of God by *Christ*; directing us, how to come to Reconciliation through the *Mediation* of him; and upon Terms of Repentance.

48. There is no solid Satisfaction; but in a mental Reconciliation with the Nature of God, and the Law of righteousness.

49. It is the *best Use* of ourselves, to be Employed about God.

50. *We* must *be* in our measure, degree, and proportion, in respect of Moral Perfections; of

Holiness, Righteousness, Goodness and Truth; what *God is*, in his Highth, Excellency, and Fulness: for in all Moral Perfections, God is imitable by us; We may resemble God: God is communicable to us; We may partake of Him.

51. That which is the *best* Employment Here, will be the *only* Employment in Eternity; and with great Improvement and Advantage: There we shall have none but good Company, and They will be better than they now are: We shall have neither Guilt *within* us, nor Enemies *about* us, nor Death *before* us.

52. There is no better way to learn, than to *teach*.

53. He that never *changed* any of his opinions, never *corrected* any of his Mistakes: and He, who was never *wise* enough, to find out any mistakes in Himself; will not be *charitable* enough, to excuse what he reckons mistakes in Others.

54. A man must *cultivate* his Mind, by enquiries after the Measures and Reasons of his duty; by Reconciliation of his Temper to those Measures, upon those Reasons: and he must cultivate his Life, by acting according to the Improvement of his Mind.

55. We are only so *Free*; that Others may be free, as well as We.

56. Examine all Principles of *Education:* for since we *are* all Fallible; we should suppose, we *may be* Mistaken. Quotidie depono aliquem errorem. Γηράσκω, αἰεὶ πολλὰ διδασκόμενος.

57. None of us was *Born* knowing or wise: but men *Become* wise, by Consideration, Observation, Experience.

58. Those that *differ* upon Reason, may come together by Reason.

59. The only way to make a man's Notion his *own*, is to communicate and discourse about it, and submit it to Examination: so that those, that are most Profitable, are most Profited; and by communicating themselves, they are most Improved.

60. He that gives *Reason* for what he saith, has done what is fit to be done; and the most that can be done: He, that gives not Reason, speaks nothing, though he saith never so much.

61. It is a great saying, *Whosoever is pleased with God, pleaseth God; and God is pleased with him.* It is repugnant, that God should take pleasure in Us; till we do harmonize with Him: which is by our Regeneration, being made like Him and comformable to Him. If we are not God-like, neither is God pleased with Us; nor are We pleased with God.

62. The *Government* of our Spirits, is the greatest *Freedom.*

63. By *candid* Construction, you may frustrate an Enemy; but by *sinister* Construction, you may lose a Friend.

64. If a man be once *out of* the Use of Reason, there are *no Bounds* to Unreasonableness.

65. Conscience, without Judgment, is *Superstition*; Judgment without Conscience, is *Self-condemnation.*

66. Innocency and Credit are the *Safeguard* of Virtue: he that is Guilty, defends it, either by a Lye, or by Impudence.

67. No man is *wise* enough, for his own Direction; *Powerful* enough, for his own Defence; or *Good* enough, for his own Satisfaction.

68. It had been better for the Christian Church; if that, which calls itself Catholic, had been less employed in creating pretended *Faith*, and more employed in maintaining universal *Charity*.

69. Let not any one use that Severity, in the case of *Another*; which his *own* case will not bear: For a man may condemn Himself in the Person of another.

70. To believe there is a *God*; is to believe the existence of all possible Good and Perfection, in the Universe: And it is to be *resolved* upon this; that things either are, or finally shall be, as they *should* be.

71. There is nothing proper and *peculiar* to Man; but the Use of Reason and Exercise of Virtue.

72. If any man object the *Decay* of Nature, against the Performance of his Duty, He, in particular, has *abused* his Nature: he hath lived in the world to no Purpose; who hath not so far studied the Principles of Reason, and the Temper of Man; as to *reconcile* himself to whatsoever is Agreeable to Human Nature, and to whatsoever is within the Compass of Human Reason.

73. We may maintain the *Unity* of Verity, in point of Faith; and Unity of Charity, in point of Communion; notwithstanding all *Differences* in point of Apprehension.

74. Every man is Born with the *Faculty* of Reason, and the Faculty of Speech: but why should he be able to Speak, before he has any thing to say?

75. It is not to be expected, that *another* man should Think as I would, to please *me*; since

I cannot think as I would, to please *myself*: it is neither in His nor My power, to think as we will; but as we see reason, and find cause.

76. To go against *Reason*, is to go against *God*: it is the self same thing, to do that which the Reason of the Case doth require; and that which God Himself doth appoint: Reason is the *Divine* Governor of Man's Life; it is the very Voice of God.

77. Mens' Apprehensions are often nearer than their *Expressions:* they may *mean* the same thing, when they seem not to say the same thing.

78. Let no man *condemn* another, for such things as he desires God would *pardon* in himself.

79. Creatures *below* Us use themselves, as they find themselves; you never find them worse than themselves: it is strange, that *Man* (of all the creatures in this lower world) should alledge against God; that he cannot use his Faculties; that he cannot apply them to their proper Objects: that he cannot observe Manner and Measure.

80. Every *Mis-government* of ourselves, is a Punishment of ourselves.

81. Sins of the Mind have less *Infamy*, than those of the Body; but not less *Malignity*.

82. The Most that any of us *know*, is the least of that which is to be known.

83. *Do* what is Wisdom and Reason; and refer yourselves to God as Judge.

84. The Right of the case *is* the Law of heaven; and *should be* the law of the World.

85. God *imposeth* no Law of Righteousness upon us; which He doth not observe Himself.

86. When a Man *consents* to any thing, that is contrary to the Reason of his own Mind;

he *begins* a Disposition, contrary to Virtue and Religion; a Second act *increaseth* it; and by-and-by an *Habit* of Virtue is not only weakened, but wrought out; and a contrary Habit is introduced. Now, to practise the necessary Duty, contrary to the vicious *Inclination*; till the Habit of Vice be wrought out, and the Habit of Virtue be introduced; is the necessary *Repentance* of a Sinner.

87. *Religion* makes us live like Men: To do nothing, that will either sink us into Beasts; or transform us into Devils: As Intemperance and Sensuality make us Beasts; so Pride and Malice make us Devils.

88. *Hypocrisy* is as easily known, to a man himself; as he knows, whether he is awake or asleep; in health or sick: for, What doth a man know, if he knows not what he *means!*

89. *Religion* consists in Things, that are Good *in themselves*; or that are for the Recovery in us of what are Good in themselves.

90. Every Sin is *voluntary*; and either hath the *Consent* of the Mind, or follows upon the *Neglect* of the Mind: that, which prevents the reason of the mind, is not *Sin.*

91. A *Natural* Deficiency is pitiable: a *Moral* Depravation is abominable.

92. Nothing in Religion is a *Burthen*; but a Remedy, or a Pleasure.

93. He, that would entirely do Right to *Religion*, must acknowledge; that Religion does all Right to *Men.*

94. When the *Doctrine of the Gospel* becomes the Reason of our Mind, it will be the Principle of our Life.

95. He that doth *provoke*, or will be *provoked*; opens a door to let-in Evil: and knows not, how *far* he may be transported.

96. Where Evil is *returned* for Evil, the first Offender thinks himself excused; because the Other is as faulty as He: on the other side, He, that by Courtesy and Forgiveness makes an Enemy become a Friend; makes a *lasting* Friend.

97. Religion is Unity and Love: therefore it is not Religion, that makes Separation and Disaffection.

98. If Reason may not *command*, it will *condemn*.

99. Reason *discovers*, what is Natural; and Reason *receives*, what is Supernatural.

100. Both *Heaven* and *Hell* have their Foundation *within Us*. *Heaven* primarily lies in a refined Temper; in an internal Reconciliation to the Nature of God, and to the Rule of Righteousness. The Guilt of Conscience, and Enmity to Righteousness, is the *inward* state of *Hell*. The Guilt of Conscience is the *Fewel of Hell*.

CENTURY II.

101. ENmity with *Righteousness*, is Enmity with *God.*

102. What has not *Reason* in it, or for it; if held out for Religion, is man's *Superstition:* it is not religion of God's making.

103. Those, who *are* united by *Religion should be* united by *Charity.*

104. *Rational* Nature is as sufficient and proportionable to *its* effects; as *any* vital Principle besides in the world.

105. An Argument to *Intellectual* Nature hath, or ought to have, the same Force; as any Natural Quality or Power hath on an *Inferior* Nature.

106. No man ought to have a Right of *Punishing*; but he who has the Right of *Obedience:* no man should have, or use, the Right of Punishment; but he, who has some Right *denied* him, *viz.* Obedience; and for *Recovering* that Right of Obedience.

107. God is the Creditor, in respect of *Punishment*; Man is the Creditor, in respect of *Reward.*

108. To live *in Love* is so great, so certain a Duty; that it is not to veil to Truth of particular Apprehensions: he that lives *out of* Love, is ever contriving Offence, or Defence.

109. God hath set up *Two Lights*; to enlighten us in our Way; the Light of *Reason*, which is the Light of his Creation; and the Light of *Scripture*,

which is After-Revelation from him. Let us make use of these two Lights; and suffer neither to be put out.

110. Where Religion does take Place and is effectual; it makes *this World*, in measure and degree, Representative of *Heaven*.

111. Nothing is *worse* done; than what is *ill* done, *for* Religion. That must not be done, in the *Defence* of Religion; which is *contrary* to Religion.

112. I will not make a Religion for *God:* nor suffer any to make a Religion for *me*.

113. That which is a *Counterfeit* of any thing, or a Corruption of any thing; is *least that*, which it makes a show of.

114. Nothing spoils human Nature more, than false Zeal. The *Good nature* of an Heathen is more God-like, than the furious *Zeal* of a Christian.

115. Our *Apprehensions* of Religion are not subject to our Wills; nor in our Power: but as we see reason and cause. The Devils would not Believe, if they could help it; it is their Torment: they Believe and Tremble.

116. Good and Evil are not by *positive* Institution; are not things *arbitrary*; or during any pleasure whatsoever: but Just Right and Holy, Wicked Impious and Profane, are so by their own nature and quality. If we understand this, as we ought; we abide in the Truth: if not, we are Self-flatterers; and live in a Lye. Things are, as they are; whether we *think* so or not: and we shall be judged by things, as they be; not by our own presumptuous Imaginations.

117. Nothing can give *Peace* to him, who is at Enmity with his own *Reason.*

118. Certainly They, who *do* worst by Religion; shall *Fare* worst by Irreligion.

119. All Creatures were raised out of *nothing*; and every Creature is *next* to nothing.

120. It is the *greatest Power*; to Transact all, within the Measure and compass of Reason and Right.

121. In the Use of *Reason*, and the exercise of *Virtue*, we enjoy God.

122. We are made *one for another*; and each is to be a Supply to his Neighbour.

123. *Betraying* human Converse, through want of good Behaviour; is *contrary* to Righteousness: *Neglecting* the mind, and want of self-Improvement, and self-Government; is *contrary* to Sobriety: but Few charge their Consciences, on the Account of either.

124. The *Dissembler* does not think *within himself*, what he says; The *Flatterer* does not Think *of you*, what he says: The *Dissembler* intends not the *Truth*, the *Flatterer* means not the *Good*, he speaks: The One speaks contrary to Veracity; the other, contrary to Charity.

125. Whosoever doth fail, in general good Carriage and good Behaviour; in general Love and good-Will; will fail, in what is more *Costly*; in paying Debts exactly, in doing all good Offices, as he has Opportunity.

126. Whosoever *scornfully* uses any other Man, disparages himself [the *Human* Nature].

127. Our *Notions* are more our own, than any thing *without* us; and I count nothing *Mine*, that I cannot defend against all the world.

128. *Foreign* opposition and Force cannot do the Mischief, which *Internal* Feuds and Treachery may do.

129. For Contradiction to his *Reason*, a Man is challenged now; and will be condemned, at the great day of Judgment. It is the Reason of Things, and of our Minds, not the Power of God only, which condemns. *Fear thyself*; for thou art in more danger of being Condemned by the *Reason* of thy *Mind*, than of any Power whatsoever, of God or Man.

130. Our Fallibility and the Shortness of our Knowledge should make us peaceable and gentle: because I *may* be Mistaken, I *must* not be dogmatical and confident, peremptory and imperious. I *will* not break the certain Laws of Charity, for a doubtful Doctrine or of uncertain Truth.

131. *Mind* and understanding hath *Satisfaction* in no other thing, than in Attendence upon God.

132. The *things of God* are not made *ours*, by a mere *Notion* and Speculation; but when they become in us a vital *Principle*, when they establish in us a State and *Temper*, when the things of God are Grounds and Principles of suitable *Operations*.

133. *Wickedness* doth as naturally make us miserable; as it makes us *unlike* to the most Happy Being. As *God* is Holy, and Happy; so *We* must be like him in *Holiness*, that we may be *Happy*. God's *infinite* Goodness makes him *completely* Happy: the degree of our Happiness holds *proportion* to the measure of our Goodness.

134. What we attribute to *God*, as *his* Excellency and Perfection; *That* we should propose to our Selves, as matter of Practice and Imitation.

135. *Right* in strictness, is not Right; if there be *Equity* on the other side.

136. It is reasonably expected, that there should be *Accord* among those on Earth, who are Citizens of Heaven.

137. They who live not by *Law*, would be justified by *Custom:* but, as Common Practice is the *worst* Teacher, that ever was; so the Truth and Goodness of things is not to be Estimated by the Entertainment and Acceptance they find in the World.

138. Certainly our *Saviour* accepts of no other Separation of *His Church*, from the other part of the world; than what is made by Truth, Virtue, Innocency, and Holiness of Life.

139. It is Business of Difficulty and Leisure; to discharge the mind of *evil Principles*, and to change Nature.

140. No account can be given of *Wickedness*, in a way of Reason; for Reason is *against* it.

141. Whosoever is bound to *Obey*, in the first Instance; if he fails, is bound to *Repent*, in the second.

142. If we would be Real and Sincere, in our *Devotions* towards God; let us have for Religion, *that* which will do us Good, sanctify our Natures, and Reconcile us to God.

143. *Religion itself* is always the same: but Things *about Religion* are not always the same. These have not in them the power or virtue of *Religion*, they are not of a sanctifying nature; they do not purify our Minds, as the things of a *Moral* nature do; so that Religion may stand without them.

144. Right sense and Judgment of God is a *leading* Principle in Religion: therefore the Heathens profaned themselves, through their ill notions of God.

145. We are *Happy*, in the same way *God* is Happy; or we are *Miserable*, in the same way the *Devil* is Miserable. As *Evil* makes *Miserable*; so *Goodness* makes *Happy*.

146. Man, by *Reason*, has apprehensions of *Moral Good* and *Evil*; as Animals, by Sense, distinguish *Natural* Good and Evil.

147. The Last Form determines the Species; and settles the Kind: When the *Reasonable* Soul is super-induced upon the *Sensitive*, the *Animal* becomes a *Man*; and to live by this Reason, is Natural and Religious. See 855.

148. To make a man a *wicked* man, in the sense of Scripture; there must be either 1. gross Carelessness and *Neglect*, or 2. a voluntary *Consent* to known Iniquity, or 3. known *Hypocrisy*, or 4. great *Apostasy* from better to worse in Practice, for ill Ends.

149. Some *Christians* are denominated from *Christ*; as the *Jesuits* from *Jesus*.

150. Though the *Reason* of the *Subject* be prejudiced and corrupted, by Apostasy and ill use; yet the *Reason* of the *Thing* continues sacred and unchanged.

151. It is not Religion; for a man to act, all the days of his life, upon the principles of his *Education*.

152. It is not necessary to *make-out* things farther, than God hath made them out; or to *determine* them more particularly, than God hath determined them.

153. *God* is the greatest Good; (*summum bonum*): *Iniquity* is the greatest evil; (*summum malum*): and these are Inconsistent. We could not conceive God to be *Good*; if we did not look on Him, as a Detester of every thing that is Unjust and Impious.

154. A *Sinner* is a Person of Violent Practice; and one who doth Unnatural Acts: And consequently, the more a *Sinner* knows himself, the less he is satisfied with himself.

155. Had not *Infinite Goodness* been the Law of Heaven; there had never been any other Being, but God.

156. The *worst of evil* befalling Sinners, is not an Infliction from *without*; but arises out of the *Guilt* of Conscience *within*.

157. There is nothing in *Perfection*, nothing natural; but where the Reason of *Things* directs the Reason of our *Minds*; and *that* guides and determines the Will: We are *Intelligent*, by the First; and *Voluntary*, by the Second.

158. God is *certain*; *because* in him there is the Fulness of Liberty, and the Fulness of Perfection.

159. Of that *Power*, which none can possibly *Resist*, none can justly *Complain*.

160. To be *Intemperate*, destroys the Individual; To be *Unrighteous*, dissolves the Community; To be *Impious*, denies God; cuts off from the Original, clips off the Sun beams. Would we neither *be* ourselves; nor have ought else to *be* ?*

161. *Habits* of Virtue are Acquired, by a right Use of our selves; and they are spoiled, by Unnatural practice.

* "To deny God, is to pretend to cut-off ourselves from our Original; and yet to preserve our-selves: as if a Sun-beam could be clip'd off from the Sun, and could be preserved separate." Dr. W. No. 4778.

162. We are *Good*; by Imitation Participation and Resemblance of God; and in the same way, we are Happy.

163. Persons of *naughty* minds have no *true* thoughts, either of God or of Men: they *think* all *abroad*, without themselves, as they *find at home*, within themselves.

164. An *ill Principle* in the Mind, is *worse* than the matter of a Disease in the Body.

165. As *Sin is* the worst Evil that is *Done*; so it is meet, it should *Fare* the worst.

166. God hath not the *Least* Care of that part of his Creation, which doth *most* resemble Himself.

167. It is Weakness and Folly, to *do* those things; which must be *undone* again, with Shame and Sorrow.

168. If there be any thing *monstrous* or prodigious in Nature; it is a Proud Creature, and an insolent Sinner.

169. Religion *begins* in Knowledge; *Procedes* in Practice; and *Ends* in Happiness.

170. Ignorance of that will not *Destroy Another*, the Knowledge of which will not *Save Me*.

171. *Two* things we may easily perceive; 1. Whether we be *Hypocrites*; and 2. Whether we be *Heretics:* not the former, if we *mean* Religion; not the latter, if we *desire* Information; and make *no* Faction.

172. To *Know* the Difference of Right and Wrong, speaks our *Wisdom*; to *Observe* that Difference, speaks our *Goodness*.

173. Keep *Indifferency* of Judgement, till the Verity of the thing does appear; so long as there is any *Uncertainty*. Have no *Bias*, but what is received from *Truth*.

174. Deal ingenuously with *Truth;* and Love it for itself.

175. So far as it is *beyond* the Text, it is *Man-made* Divinity: about which we shall always *differ*; because there is no Authority to *Determine* us.

176. God's *Superintendency* does not Discharge Our *Subserviency*; but should be answered by it: the Activity of Man should answer the Influence of God.

177. A *Rule* in *Practice*, is a Notion incarnate; made like to us.

178. Govern thyself from *within.*

179. It is far from being *True*, That *Man* hath *nothing* to do; upon Supposition that *God* doth *all.*

180. We lose our-selves, and are much less than we might be; if we never put our-selves upon *Thinking.*

181. We should, if we were Wise, and Careful of our Soul's Health and Safety, *Grasp* and Comprehend in Thought, so far as we can, the several Dimensions of Time past, present, and to come; and Raise a *Judgment*, upon the View and Resolution of the whole, what is our Interest; what the Establishment, whereon Immortal Spirits may Fix and Settle; and thereto, by invincible Courage, *Subdue* all Things into Obedience, and true Subserviency.

182. We may Overcome the *Devil*, by *Resistance*; and our *Selves*, by *Self-denial.*

183. A great deal of Time is contracted in *Opportunity*; which is the Flower, the Cream of Time. [Ὁ καιρὸς τοῦ Χρόνου ἄνθος.]

184. Man in this State *is not*, as he *should* be;

because of Non-use, and Mis-use, and Abuse of Himself: of some one of which Every one is more or less Guilty.

185. *Argumentum in Causa* is in Conjunction with Truth, and Goodness; and prevails little: *Argumentum ad Hominem* is in conjunction with Humour, Manner, Fancy, Pleasure, &c; and prevails much*.

186. Man is *sure* of Nothing; he is not sure of Himself. Man is a Wonder to himself; he can neither *govern*, nor *know* himself.

187. The Application of Our-selves to God, according to God's Manifestation of Himself to Us; is the *only* thing, necessary to Salvation.

188. The State Here, and the State Hereafter, are *Homogeneal:* Every Man may Estimate his *Future* State, by his *Present*; *viz.* the Like, or more of the Same. Death makes not that Change; which is made only by *Moral* Principles of Knowledge, and Goodness.

189. All *worldly Things* are so much *without* us; and so subject to the Power of Vanity and Uncertainty; that they do not *Make* us, when they *come*; nor *Mend* us, while they *stay*; nor *Undo* us, when they are *taken-away*.

190. As to the *Truth* of Things, we *do* not what we *Pretend*, but what we *Intend*.

191. The *Christian Religion*, made a cloak or cover of Licentiousness; is the *Best* Thing in the *Worst Use*.

192. We must keep our-selves from those *Sins*; which we are inclined-to, by Constitution and *Temper*; which we are in danger of, by 'special

* 185. Argumentum in causa, an Argument taken from the nature of the thing in question: Arg. ad Hominem, one taken from the condition circumstances or conceptions of the Party argued with. Dr. J.

Occasion; and which we are lea'd to, by Use and *Custom.*

193. The Beginnings of Sin are *Modest*; the Issues of it are *Impudent.*

194. By Use, Custom, and Practice, Men come to be *Any thing*; though never so Irrational and Unnatural.

195. We know, where we *Begin* to Miscarry; but we know not, where we shall *Stay.*

196. *Using* and Enjoying is the true *Having.*

197. Man, *in respect of God*, is not his Own; he *Owes* to God more than to Himself.

198. There are *two* Things of great Importance to us; *viz.* 1. To *Live well*; and 2. To *Die well*: To Live, as we *should*; and to Die, as we *would:* To Live, according to God's direction; and to Die, according to our own Hearts' Desire.

199. Against the *Guilt* of Conscience, there is the State of *Justification:* against the *Malignity* of Spirit, there is the Habit of *Sanctification.*

200. There is nothing Desperate, in the State of *Good men*; where there is a right Principle within them, and God's Superintendency over them.

CENTURY III.

201. ALL is not done, when we have spoken to God by *Prayer:* our Petitions are to be pursued with real Endeavours; and our Prayers are to be Means and Instruments of Piety and Virtue, must be subservient to a Holy Life. If they are not the former, they are worth nothing; if they are not the latter, we but deceive our-selves.

202. *Virtue* and *Vice* differ, as Heaven and Hell; for *These* make Heaven, and Hell; as they are a State: Self-Justification, with Conscience of Truth; Self-Condemnation, with Conscience of Iniquity.

203. We never *better* Enjoy our *selves*, than when we *most* Enjoy *God.*

204. *Goodness*, in case of Misapprehension in Judgment, is a Principle of *Direction*; in case of Miscarriage, in Practice, is a Principle of *Restoration.*

205. Obligation to divine Truth, is *Religious Liberty*; Obligation to the contrary error, is *Supstitious Vassalage.*

206. Nothing should *alienate* us from one another; but that which alienates us from God.

207. There cannot be *Receiving Truth* in *Love*; where there is not receiving it in *Judgment.*

208. It is our very *Tenure*, as we are *Creatures*, to observe God; according-to our Power.

209. The *Sense* of *Repentance*, is better *Assurance* of Pardon; than the *Testimony* of an *Angel*.

210. Repentance is *satisfactory* to the Reason of our Minds; and *necessary* to the Quiet of our Consciences.

211. It is as *Natural* for a *Man*, in respect to the Principles of God's Creation in Him; to do that towards *God*, his *Neighbour*, and *Himself*, which Right Reason doth demand; as it is for a *Beast*, to be guided by his Senses and Instinct; or as it is for the *Sun*, to give Light.

212. Vice is contrary to the Nature of Man, *as Man*; for it is contrary to the order of Reason, the peculiar and highest Principle in Man: nor is any thing *in itself* more unnatural or of greater Deformity, in the whole world; than that an Intelligent Agent should have the Truth of Things in his *Mind*; and that it should not give Law and Rule to his *Temper*, *Life* and *Actions*.

213. *Regeneration* is the Salvation of the present State; *Glorification* is the Salvation of the future State.

214. In Intellectual Nature, a Principle of *Knowledge* is Vital to the Understanding; and an *habitual Disposition* is Vital to the *Will*.

215. Sinners must *Repent*; for they cannot be Happy by God, in a Way of *Opposition* against Him: it must be by Submission, and Reconciliation to Him.

216. It is impossible for a Man to be made Happy, by putting him into a Happy *Place*; unless he be first in a Happy *State*.

217. God is *Neglected* by some Sins; and God is *Disclaimed* by others: by Sins of Non-performance and of voluntary Deficiency. *Non-improvement*

is Alienation of our Faculties from God, their proper Object; and from Seeking Him, which is their proper Use.

218. To receive Instruction and Knowledge, is as *Natural*; as to receive the Light of the Sun, if a Man opens his Eyes.

219. The *first* act of Religion, is to *Know* what is True of God; the *second* act is to *Express* it in our Lives.

220. Religion is intelligible, rational, and accountable; It is not our *Burthen*, but our Privilege; it is not for our Harm, but given us for our *Good:* There is no one thing, in all that Religion, which is of *God's* Making; (whether that of Creation, or Christian;) of which any sober Man, in the true Use of his Reason, would say; *Pardon me in this:* (as II Kings v. 18.) or from which He would be released, though He might have his Pardon or Release under the Seal of Heaven.

221. The *Moral* part of Religion never alters. Moral Laws are Laws *of themselves*, without Sanction by Will; and the Necessity of them arises from the Things themselves. All *other* things in Religion are *in Order to* These. The Moral Part of Religion does *sanctify* the Soul; and is *Final* both to what is Instrumental and Instituted.

222. *Institutes* were never intended to be in Compensation for Failure in *Morals*; but are all for the better security of Morals; and give place to them; and are in Subservience to them.

223. A man is not *excessively* Wicked, on a sudden; but no man knows, when he is going, how *far* he shall go.

224. No man is True to Himself, that is False to his God: no man, that is Ill-Imployed, is certain he shall be True to Himself.

225. *Hypocrites*, and men of carnal Spirits, desire *Abatement* in Morals; though they *Allow* for it in Rituals.

226. If I am *Guilty*, I have a Wound *within*; and have nothing within me True to myself. *Guilt* is the Sting of Punishment.

227. It is an ill case with man; when his *Heart* will not serve him, to look the Fountain of his Being in the Face.

228. *A* Monstro *non disputatur contra* Naturam; is a Rule in Moral Philosophy. A *Vicious Man* is a Moral Monstre. We are to declare the Nature of Man; not from what it *is*, by Defection and Apostasy; but from what God *made* it: what is *was*, and what it *should be*.

229. The Mind is to be *Informed* with Knowledge, and *Refined* by Virtue. By the several Virtues the Mind is purified, and made fit to converse with God, and to receive from Him.

230. Whatever is contrary to Peace and Right and good Order, under God's Government of the World; is to the Dishonour of God.

231. There is a *Reason* in man; to which the *Difference* of good and evil may be made to *appear*: and *thus*, we may Work upon the mind of any man.

232. The Unrighteous are condemned by *themselves*; before they are condemned of *God*.

233. Complain not of *Nature:* for Nature (to them that use it *well*, possess it with it's *right* temper) is Sovereign to Man, Inclinable to Virtue, and Conservative thereof.

234. Nature, before it has suffered *Violence*, abhors that which is base and unworthy; (evil, unnatural practices;) which, after men have long abused themselves, they freely commit. All men are *born*, with a natural Modesty and Ingenuity: no man comes into the world with the Hardness and Impiety, which he afterwards brings himself to, by unnatural and base use.

235. If a man will either enjoy God or Himself; let a Man *simplify* himself; think and do *Uniformly*; let him have but *One* governor within himself, and always observe it's commands: (that is the government of Reason and Understanding; not Passion, Interest, Humour, Fashion or Custom of the World:) else a man can have no Peace.

236. Truth is *connatural* to a man's Soul; and in Conjunction with it, becomes the mind's Temper, and Complexion, and Constitution.

237. *God* is not *wanting* in any thing worthy of, or that becomes, infinite *Goodness:* God is not wanting in any thing, that answers the *Relation* he stands-in to his Creatures: God doth every thing for Our good, that will consist-with the *Plot* and Design of his *Creation.*

238. He Wrongs himself; that, upon account of *Religion*, comes under the Obligation of any thing, in point of *Conscience;* which he is not obliged-to by Reason and Scripture.

239. Man parts with his Freedom, and enslaves himself; when he *subjects* himself to That, which is not *Sovereign* in him; as *Reason* is.

240. Submission to the Power, Thanksgiving for the Goodness, Admiration of the Wisdom, Imitation of the Holiness, Confidence in the

Faithfulness, of God; is the *Service* we *owe* to our Creator.

241. Virtue has *Reward*, and Vice has *Punishment*, arising out of itself.

242. He, that has no *Government* of himself, has no *Enjoyment* of himself.

243. Whosoever is of a *Malignant* Disposition of mind, he hath brought himself into it; by gross self-Neglect, or by voluntary self-Abuse.

244. The *Use* of the Body is, to be the *Instrument* of the Soul, in the practice of Virtue; and when it is not made such, it is Alienated from its proper Use.

245. He that Commands Others, is not so much as *Free*; if he doth *not* Govern himself. The greatest Performance in the Life of Man, is the Government of his Spirit.

246. If, through the Help of God, we do not Alienate our selves from the Things of the world; the Things of the world will certainly Alienate us from God.

247. A man hath his Religion to little purpose; if he doth not Mend his *Nature*, and Refine his Spirit, by it.

248. We *Worship* God best; when we Resemble Him most.

249. To Believe, and *not to Do*; is to Hold the Truth in Unrighteousness.

250. To live after *Temper*, is below Reason, and short of Virtue. A *wise* Man is more than Temper; a *good* Man much more.

251. The Mind's *Sense* [inward Sentiments, *φρονήματα*] may have Malignity in it; as well as Words and Actions*. What any one *means*,

* *Φρόνημα τῆς σαρκὸς* Rom. viii. 7. is Enmity against God.

is rather his Action; than what he *does* ; for in what he means, he hath absolute power; it is wholely his *own :* in what a Man doth, he may be liable to Engagements and Force. Therefore we say, the *Mind* of a good man is the *Best* part of him; and the *Mind* of a bad man is the *Worst* part of him: because the one hath more good in his heart, than he can perform; the other more evil in his heart, than he can execute.

252. No one Reverenceth a *wicked* man; no, not a wicked man himself.

253. Whosoever doth commit Sin, departeth from the *natural* Use of Himself, his Powers, and Faculties; He sinks below his own Nature: for there is no natural Action so mean; as every sinful Action is. Sin is below any man; Sin is every man's Dishonour.

254. The things we *part-with*, are more God's than Ours. The Power to part-with them, at God's Call, is a greater *Privilege*; than the Right to *possess* them, by his Grant.

255. He that hath no Reverence for *himself*, and his own Nature, (so as to Abuse it, and Disorder it;) hath no Reverence for God.

256. A Man cannot do himself *Right*; if he Lives from *without*, and not from *within :* He, that confines himself to *This* world, lives to make himself *Less*.

257. Right and Just is determined, not by the *Arbitrary* pleasure of him that has *Power* over us; but by the Nature and Reason of Things.

258. The *greater Rights* of the World that Govern above and below, are determined, by the Relation things have to each other; and these Rights can never yield, or be controuled: For

These are a Law with God, and according to his Nature; and are as unchangeable and unalterable, as God himself.

259. *Equity* is abatement of legal Right; upon reasonable Considerations: *Mercifulness* is Abatement of strict Right, *beyond* the other; out of good Nature, and a Sense of the Goodness of God and Frailty of Man. God *always* deals thus mercifully with Men; Men too *seldom deal* thus, or even according to Equity, with one another.

260. The Suitableness and Fitness, that there is in one thing to Accommodate another, in the *Inferior* world; is a Resemblance of what the Superior and *Intellectual* world does by Justice and Equity: so the whole Creation of God is mutually Beneficial.

261. Wisdom and Power are Perfections, only as they are *in conjunction* with Justice and Goodness.

262. *Holiness*, in Angels and Men, is their *Dei-formity*; Likeness to God in Goodness, Righteousness, and Truth. Such *real* Holiness sanctifies the Subject by its Presence: and where That is, the person is made Pure, Good, and Righteous.

263. *Relative* Holiness, depending upon an Arbitrary act, is of a Mutable nature; and, where it is, alters not the Nature and Quality of the thing; but only the Relation and Use of it.

264. Things *Relatively* Holy, have never been Equalized with *Real* Holiness, but have always been Subservient to it.

265. The Reasonable part of Man hath a *peculiar Reservation* for *God*; and its Happiness is, in its Employment about God.

266. Man's *Fame* is his Second Security for Goodness; as *Conscience* is his first.

267. *Joy* is the Life of man's Life. *Joy* and *Grief* are things of great Hazard and Danger, in the life of man: The one *breaks* the Heart; the other *intoxicates* the Head. An Eye to God, in both, doth poise and balance.

268. Punishment has in it the Notion of a *Remedy*; and has the Place of a *Mean*, not of an End: Now as no more of a Mean is to be designed, than what is *necessary* to the End; and a Mean is considerable, only as it has a *relation* to the End; therefore, if the Sinner *repents*, there can be no necessity of Punishment; for the End is obtained *without* it: and there is nothing in Punishment, save as a Mean; in which Goodness can take Content.

269. The Execution of *Punishment* is for the *Defence* of Righteousness.

270. It is altogether as worthy of God, and as much becoming Him; to *Pardon* and shew Mercy, in case of Repentance and Submission and Reformation: as to *Punish*, in case of Impenitency and Obstinacy.

271. This is the *Security* of us Creatures, who live under an irresistible and uncontroulable Power; that *All* the ways and proceedings of that Power are in Loving-kindness, Righteousness, and Judgment.

272. Reason and Virtue are Things that have *Bounds* and Limits: but Vice and Passion have *none*.

273. Some things must be *good in themselves*: else there could be no Measure, whereby to lay-out Good and Evil.

274. God, to whom *all* Power and Liberty belongs; disclaims all Power and Liberty to do contrary to *Right.*

275. Nothing is better said or thought of God; than that, which gives place to *Repentance.* Repentance doth certainly alter the case of the Sinner; and God is not inexorable, implacable.

276. Let Sinners, by Repentance, make their case *compassionable*; since they are sure that God *will* extend his compassion; to the utmost bounds of cases, that are compassionable. It is Perfection in God's Prerogative; to be *Able* fully to commiserate every compassionable case.

277. Give me the man, of whom I may say; This is the person, who, in the true use of *Reason,* (the Perfection of Humane Nature) who, in the Practice and Exercise of *Virtue* (its Accomplishment) has brought himself into such a *Temper*; as is *Connatural* to those Principles, and Warranted by them.

278. He that gives way to Self-will, hinders Self-Enjoyment.

279. The Sufferings from Malignity *abroad,* are not so great; as the Sufferings from Malignity *within.*

280. *Serenity* of *Mind,* and Calmness of Thought are a better Enjoyment; than any thing *without* us.

281. *Contradiction of Sinners.* Hebr. xii. 3] Sinners are made-up of Contradictions: contradictions to Truth and Reason, to God, to themselves, and to one another. *Virtue* is uniform, regular, constant and certain.

282. They, that are *Reconciled* unto God, in the Frame and Temper of their Minds; that Live according to the Law of Heaven (the

everlasting and immutable Rule of Goodness, Righteousness and Truth;) may truly be said to have begun *Heaven*, while they are upon the earth: But They, who confound the Difference of good and evil; and who Care not to Approve themselves to God; but act without Difference or Distinction; *These* are Partakers of the *Devilish* Nature, and are in the Hellish State.

283. No Man is Religious; that voluntarily *Consents* to Known Iniquity.

284. The least, that can be expected from Religion, and Conscience, is; That men be kept from Voluntary *consent* to known Iniquity.

285. Men of Holy Hearts and Lives best understand Holy Doctrines and things. Those who have not the *Temper* of Religion, are not competent Judges of the Things of Religion.

286. *True* Religion will make those Good-natured, whom it finds Bad natured.

287. Misapprehension and Mistake is the most *compassionable* Case in the world. The Traveller means to go directly; but hath lost his way, and is bewildered: is any so cruel, as not to shew him the *right* way?

288. *Religion* begets in us a Rational Confidence, and a transcendent Pleasure.

289. Will, *without* Reason, is a Blind man's motion; Will, *against* Reason, is a Mad man's motion.

290. We must *now* Naturalize ourselves to the Employment of Eternity.

291. Religion doth not *destroy* Nature; but is built upon it.

292. He, that is Light of *Belief*, will be as Light of *Unbelief*, if he has a mind to it; by the

same reason: he will as easily Believe an Error, as a Truth; and as easily Disbelieve a Truth, as an Error.

293. There is no Pleasure, Living or Dying; but in a Practice according to *right Reason* and *Conscience*.

294. *Good men*, under the Power of Reason and Religion, are *Free*; in the worst Condition: *Bad men*, under the Power of Lust and Vice, are *Slaves*; in the best Condition.

295. He, that useth his *Reason*, doth acknowledge God.

296. The *Perfection* of the *Happiness* of Humane Nature, consists in the right Use of our Rational Faculties; in the vigorous and intense Exercise of them, about their Proper and proportionable Object; which is God.

297. *Heavenly Things* are the greatest Truths and Realities in the World; and our Life is them.

298. In *Morality*, we are sure as in Mathematics.

299. Religion Teaches less, than we desire to *Know*; and *Requires* more, than we are willing to *Practice*.

300. *Truth* in practice, proves Goodness.

CENTURY IV.

301. WE are *Born* under a *Law*: it is our Wisdom, to find it out; and our Safety, to Comply with it.

302. Unless a man takes himself sometimes *out of* the world, by Retirement and Self-reflection; he will be in danger of Losing himself *in* the world.

303. We cannot Terminate ourselves in *our selves*, but we Lose our selves: we cannot be Ultimate and Final to our selves; who are not Original to ourselves.

304. *Remission* of sins is *Prevention* of Punishment.

305. The *Injury* done to God by *Sin*, is Defamation and Rebellion: the *Satisfaction* for the Injury must be Vindication and Submission.

306. In the *Incarnation* of Christ, we understand, *God* in conjunction with humane Nature: and this strengthens our Faith, that humane Nature *may* be conjoined to God eternally.

307. It is not to *no* purpose; to speak things, that are not *presently* understood. Seed, though it lies in the Ground *a-while* unseen, is not *Lost* or Thrown-away; but *will* bring-forth Fruit. If you confine your *Teacher*, you hinder your *Learning*: if you limit His discourses to your *present* apprehensions; how shall He raise your Understanding? if He accommodates all things to your present weakness; you will *never* be Wiser,

than you *now* are: you will be *always* in Swadling-cloths.

308. Sincerity of Heart is a great advantage towards Orthodoxy of Judgment.

309. The *End* of *Punishment*, with Respect to *God*; is the Vindication of his Uprightness, and Righteousness: with Respect to the *Sinner*; it is the Reformation and Amendment of his Life: with Respect to the *Innocent*; it is Warning to Fear, and do not such sin.

310. Even the Worst of God, his *Punishments*, will Recommend God to us.

311. Punishment is not an *Arbitrary* Act, according to Will; but a *Reasonable* Act, directed by Wisdom, and Limited by Goodness.

312. *Duty* and *Happiness* are Vital Acts; and must be put forth from Vital Principles.

313. Nothing can *Spiritually* Awaken a man, but what Awakens *his Vitals*; Satisfies his Understanding and Reason; and so Prevails with his Will and Affections.

314. God is no more to be charged with the Unhappiness of mens' *State*, than with the Wickedness of their Hearts and Lives.

315. It is not worth the name of *Religion*; to charge our Consciences with that, which we have not reconciled to the Reason and Judgement of our Minds, to the Frame and Temper of our Souls.

316. Sin is a *Defiance* to the Authority of God; a *Contradiction* to the Law of Righteousness; a *Disturbance* to the Society of Men; and a *Distraction* to the Soul of the sinner.

317. *Punishments* and *Judgments* are, 1. to *Remind* those who are within the Compass of Religion; that they may not Lose themselves:

2. to *Awaken* those, who are Devoid of Religion; that they may come to Themselves: 3. to *Discover* those, who are Hypocrites in Religion; that they may not Prejudice their Neighbour: 4. to *bear Testimony* to those, who Renounce Religion; that they may not Misrepresent God; as not Maintaining Righteousness.

318. An *Act* of *Duty* is Law in *Practice.*

319. The *Judge* is nothing but the Law *speaking.*

320. God is as necessarily the *Best,* as He is the *Greatest.*

321. God does all for his *own Glory,* by communicating good out of himself; *not* by looking for any thing from his Creatures: our duty is not for His sake: our duty is Our Perfection and Happiness.

322. God doth all to his *own Honour:* He doth take care to Spread his own Nature, and Communicate his own Qualities and Perfections: and, in his Government of the World, Aims at *this*; that his Goodness, Righteousness, and Truth, may prevail every where; and have an *Universal* Empire and Sovereignty, in the Lives of Angels and Men.

323. There are some Things; which have such an intrinsic Malignity, they can *never* be *Sanctified:* but they do Unhallow and prophane whatsoever Act they adhere-to.

324. So far as we are *Renewed* in our minds, and Reconciled unto God; so far we do Harmonize with the Rule of Right, have Complacency in things that are Good and Holy, and do them with Delight.

325. *Wicked* men Shake off the Government of *Reason*; as if it were Tyranny and Usurpation.

326. We *are* as sure of *Necessary* Nature; as can be: we *should be* as sure of *Rational* Nature; as to Virtue, Reason, and Right.*

327. We should not have been *Voluntary*, in the second place; if we had not been *Intelligent* in the first place. The right order is; when things, in respect of operation, do imitate the constitution of Nature: and Nature's order is; that men should first understand, and be informed, and find out the *Reason* of things: and after that determine and resolve accordingly, in the use of their *Liberty*.

328. We suffer *Difficulty* in the Exercise of Virtue; because our *Understandings* are short and Fallible, our *Appetites* are diverse and contrary: But we must stay for *Information*; and must *controul* our selves.

329. We have Security from *God* Himself, concerning God; wherefore we may Depend upon Him.

330. The more *Righteous* any man is; the more *Religious* he is.

331. There is *no* Perfection wanting in *God*; which our own hearts could desire should be in Him.

332. An Intellectual Agent, that hath *all* Knowledge, and *all* Power, useth neither Fraud, nor Violence.

333. *Will* cannot be the *first* rule: because Will is changeable; and, if you change Will, Good and Evil wou'd change. If there were no *Difference* in things, there cou'd be no Inconsistencies. There is a Difference in things them-

* Because the former *can not* do otherwise, than it shou'd: and the latter *will not* do otherwise. Dr. J. See 397.

selves; antecedent to all use of Power and Will. This is *Fundamental* to Religion and Conscience.

334. There is nothing in Religion, which is in *conjunction* with Immorality.

335. He *Glorifies* God *most*, who Serves Him *most* in the great Design He has in the world; *viz.* To maintain Righteousness, Goodness, and Truth among his Creatures.

336. Where the Reason of the Thing doth not require or determine; where the Necessity of the End doth not claim and enforce; where there is no positive Prohibition, or Injunction to the contrary, from God; there, under God, we have *Liberty*.

337. The *Spirit* in us, is the Reason of our Minds Illuminated by the *Written* Word. The Spirit *now* Teaches, by these Writings.

338. Religion *in the Subject*, is not a Notion; but the Frame and *Temper* of our Minds, and the *Rule* of our Lives: a man is not well *settled* in his Religion; until it is become the self-same with the *Reason* of his Mind.

339. If you would be Religious, be *Rational* in your Religion.

340. Whosoever despiseth *Shame*, despiseth Sin.

341. In Morals it is most true; that every Man hath himself, as He useth Himself: for we work out of ourselves; and no man is *born* with Wisdom and Virtue.

342. In Scripture none are called *Sinners*; but those, that sin against *Knowledge* and Conscience.

343. Religion does not Operate, like a Charm or Spell; but ingenuously, by way of *Mind* and *Understanding*.

344. If a Man will be *righteous* and *equal*; let him see, with his Neighbour's eyes, in his own case; and with his own eyes, in his Neighbour's case.

345. *Natural* Desires are *within* bounds; but unnatural Lust is infinite.

346. He that makes no Conscience of keeping his *Word*, opens his Conscience to *all* Unrighteousness. He, that *begins* with the breach of his Word, may *end* in the breach of his *Oath*.

347. It is better to *Prevent*, than to *Recover*. It is hard to *Undo*, what must be undone with Shame.

348. He that would have the *Perfection* of Pleasure; must be *Moderate* in the Use of it.

349. Enthusiasm is the Confounder, both of Reason and Religion: therefore nothing is more necessary to the Interest of *Religion*, than the prevention of *Enthusiasm*.

350. Men are unrighteous to *themselves*; when they Leave *natural* Use.

351. None Loves himself *too little*.

352. There is no *Natural* Desire of what is unnatural.

353. Men are not to be Taught with *Clubs*; but with *Fescues*, pointing to the Letters. Letters are not to be knocked into the Head; but to be offered to the eye.

354. The *Names of Authors* are truly considerable; but the *Strength of Reason* is more so.

355. *Christ* is not so Little, as a Name and Notion: He is a Nature, and Spirit, and Life in us.

356. We *Owe* Happiness to our Selves; Let us *bestow* our selves upon it.

357. The Church of Christ hath not two more Choice things; than the *Simplicity* of her Faith, and the *Sincerity* of her Love.

358. Let those things alone, without a particular *Determination*; about which Men may be ignorant, without Sin; and which Men cannot determine, without Danger.

359. Religion is not served by *exasperating*, but by composing the minds of men.

360. *Defamation*—Evil Report—We shou'd be extremely careful, in this particular: because an Injury of this sort is without *after-Recompence*. We cannot follow a *Lie* at the heels, to recover *Credit* taken away; as we can follow a *Thief*, to recover *Goods* taken-away.

361. *Ignorance* is no Principle of any Action. No Ignorance can excuse *Immorality*, in any Instance whatsoever: but invincible Ignorance doth excuse *Infidelity*, in the chiefest Point.

362. *Ignorance* of mere *Institutes* may be invincible: because Institutes must be declared, by some Instrument of God; [by Revelation] whereof the party may have no notice: but, in *Morals*, we are *made* to know and judge and determine; and the light of God's Creation is sufficient thereto: So that *here* there is no invincible and consequently inculpable Ignorance.

363. Religion hath its *Inwards*, as well as its *Outwards*; which hold proportion to *Spirit* and *Flesh*.

364. Our *Own* Righteousness is *Obedience*: the Righteousness of *Faith*, is *Pardon*.

365. *Power* is not a Terror, when in Reconciliation; or acting in a way of Righteousness.

366. The *Mind* as a Glass, receives all Images; and the Soul becomes *That*, with which it is in conjunction.

367. Good men Study to *Spiritualize* their Bodies; Bad men do *Incarnate* their Souls.

368. *Entrance* into Heaven, is not at the hour of death; but at the moment of Conversion. Luke xix. 9. *This Day is* Salvation *come into this House.*

369. Let all the strife of men be, who shall *Do Best*; who shall *Be Least.*

370. No Man is greatly *Jealous*; who is not in some measure *Guilty.*

371. Man had need be *universally* skilled; to have Right done him in the world: for generally, things are done for the Vender's Gain; and not for the Buyer's Service: whereas every Profession does imply a *Trust*; for the Service of the *Public.* The Artist's *Skill* ought to be the Buyer's *Security.*

372. Nothing is more absurd, than an *old child.*

373. Most commonly, the *Weakest* are most Willful; and they, that have the *least Reason*, have the most Self-conceit.

374. Every man is undoubtedly as much to himself, as we are to our-selves.

375. Let not a man's *Self* be to him all in all.

376. *Righteousness* and *Equity* are according to our Principles: we are *made* to these.

377. He that is *conceited* of his *Wisdom*, is readier to Impose Error, than to Receive Truth.

378. I *may* not *be* an *Enemy*; I *would* not *have* one. To *be* an Enemy is a *Sin*: to *have* one is a *Temptation.*

379. None are *known* to be Good, till they have *opportunity* to be Bad.

380. The *Judgment of God* is That, concerning which, his infallible Understanding has passed an Act of Judgment and Approbation; and then his unerring Will hath Ratified, Confirmed, and Established it: such Sanctions are the ways of *God*, and the ways of *Religion*.

381. *Religion* is the highest Accomplishment of humane Nature; and humane Nature is Deformed, and Depraved, without Religion.

382. The more we look into Religion, the more we shall perceive it to be *suitable* to our Nature, and conducive to our *Happiness*.

383. *True* Liberty, as well as Power, is always in Conjunction with Right and Good. It is Licentiousness and Weakness, that are separated from it. It is not Power; to be arbitrary, in the Use of Power: nor Liberty; to be irregular, (without Rule and Law) in the use of Liberty.

384. The Improvement of a little *Time*, may be Gain to all Eternity: and the loss of a little Time, may be the greatest Loss that can be.

385. Let us study to *be* That, which we call Religion; to *be* it, and to *Live* it.

386. *Conscience* will put a man into a kind of Hell; if That be not governed by a *right* Judgment, and He be not Governed by That.

387. *Hypocrisy* is not being *Short* in Religion; but is *Practising upon it*: It is Hypocrisy, for man to make *any other* Use of his Religion, or the credit of it; than to sanctify and save his Soul.

388. Those, who are *Crafty*, think; the Wisdom of God warrants Him to Deceive: Those, who are *Revengeful*, think; the Goodness of God permits

Him to be Cruel: Those who are *Arbitrary*, think; the Sovereignty of God is the Account of his Actions. Every one attributes to *God*, what he finds in *Himself*: but that cannot be a Perfection in God, which is a Dishonesty in Man.

389. Profaneness *Excludes* Religion; and Superstition *Adulterates* it.

390. It is *sinful* to have Enmity against aught but Sin.

391. *Innocency* is the best Security: it is a perpetual Disquiet, to have done that which we cannot own. No man can be *satisfied* in himself; who cannot *approve* his own actions.

392. A man is divided against himself; by having an *Informed* Judgement, and *Ungoverned* Affections.

393. I have always found; that such *Preaching* of Others hath most commanded my *Heart*, which hath most illuminated my Head.

394. There is no *such* Condemnation, as Self-Condemnation.

395. There are Promises, to help our *Weakness*: but none, to overcome our *Wilfulness*.

396. Christ is *God* cloathed with human Nature.

397. What is *Morally* Filthy, should be Equivalent to what is *Naturally* Impossible: we *should not*, is morally we *can not*.

398. It is a more *difficult* work, to Reconcile men to God; than to Reconcile God to men.

399. If there be no Discountenancing of *Sin* in the Subject; there is Discountenancing of the *Rule of Right*.

400. We know not the Use of *Christianity*; unless we improve, to *Grace* in Life; and to *Comfort* in Death.

CENTURY V.

401. THE Law of Righteousness, is the Law of God's Nature, and the Law of His Actions.

402. The Fear of the *Superstitious* is infinite; the Fear of the *Prophane* is confused.

403. Each Truth is convictive of some Error: and each Truth helps on the Discovery of another.

404. The Mind of Man is not Reformed, by *Infusing* any thing into it: but by offering Reason, Argument, and Truth, that produces Goodness.

405. Our *Wills* are more to be blamed, than our *Natures*. *Perverse* Wills do more harm in the world, than *Weak* Heads.

406. When a Man has a *Principle* in his Mind, that will work him to Repentance; then he is Purified: such an Argument is the Death of Christ.

407. Christ, who was Innocent, was dealt withal, *as if* he were Faulty; that we, who *are* Faulty, might be dealt withal, as if we were Innocent.

408. Christian Religion is but *imaginary*; if it doth not attain-to the Reconciliation of our Spirits to the rule of Righteousness and the nature of God.

409. Christ's *Design* was, to rid the World of Idolatry; to discharge the Burthen of

Ceremonies; and to advance the Divine Life in Men.

410. Nothing can *Recommend* men to God; but the Mediation of his Son, and the Observance of his Laws.

411. There is a *Superintendency* of the Good Spirit of God over the Spirits of *Good* men.

412. *Passion* before, or without Reason, is as Bad for a Guide, as an *Ignis fatuus*.

413. God only can say, *He will, because he will:* [*He will have mercy on whom he will have mercy:*] because *his* Will is always in conjunction with Right.

414. Unchangeableness in God's Councils is, because the resolutions of His Choice are always made by the infallibility of His Understanding; and that Understanding is in certain conjunction with the Reason of Things.

415. No Man is as God made him, or as God will take pleasure in him; who is not *Renewed and Restored* by the Moral part of Religion: and the Moral part of Religion is *Final* to the other.

416. It is the chiefest of Good Things, for a Man to be *Himself*.

417. God does not, because of his Omnipotency, deal *Arbitrarily* with us; but according to Right, and Reason: and whatever he does, is therefore Accountable; because Reasonable.

418. *Understanding* should go first, and find-out the way; then *Passion* should be as Wings, to carry us on in it.

419. What God is in Himself, He is to Good men: therefore it is our Perfection, to be in Conjunction with *God*.

420. The sin of *Adam*, and the sin against the Holy Ghost, are *specific* sins*.

421. He does me the First good Office; who makes me right in my Notion, where I was *Mistaken:* he does me the next good Office; who Awakens and Reminds me, where I had *Forgotten.*

422. *Scripture*, as a Rule of Faith, and Life, is not *One* Text; but *All*: the Sense and Meaning of Scripture, is Scripture; that is not *said*, which is not *mean'd.*

423. The *first* operation of *Truth*, in any Subject, is upon the Subject itself.

424. In private Persons, *Zeal* for God's Truth lies in *This*; that They do not Hold the Truth in Unrighteousness.

425. The truely *Zealous* serve Religion in a Religious Temper: in *Zeal* there is nothing tending to Provocation or Exasperation. Zeal for God and Truth appears to others in fair Perswasion, and strength of Argument.

426. Private Christians can do nothing with others, but by rational perswasion and good life: they can do nothing better or farther.

427. We agree in nothing more, than in Matters of Religion: for we agree in All things, that tend to establish a *good* Frame of Mind, and put us upon leading *good* Lives.

428. If *Mis-behaviour* be an unmanly thing, it is much more unchristian.

429. He, that doth not *Govern* himself; can neither do Right to Men, nor Honour to God.

* *i. e.* such as were once committed, but cannot again, or by Others. No Man now can eat of the Tree of Knowledge, forbidden to *Adam*; No man now can see *Christ* do his Miracles, and blaspheme them maliciously. Dr. *J.*

430. The Creation of God, and the Restoration by Christ, *Reason* and *Gospel*, *agree* in Sobriety, Righteousness, and Godliness.

431. Truth is *Uniform*; and he, that Lives in the Truth, by the Rule of what is Right and Fit, needs no Memory; to prevent contradicting, or varying from himself.

432. In *eating and drinking*, let a man do nothing contrary to the Health of the Body; nothing to indispose it, as a Mansion and Instrument of the Soul; nothing to the Dishonour of himself, as a Rational Being; the Image of God.

433. None can do a man so much Harm; as he doth Himself.

434. Modesty and Humility are the Sobriety of the *Mind:* Temperance and Chastity are the Sobriety of the *Body*.

435. In case of Offence, the *Just* man *overlooks* what is Involuntary; without taking notice of it: and *forgets* what is Voluntary; upon the Satisfaction of Repentance.

436. A *Benefactor* is a Representative of God.

437. In Censure never say the worst; nor ever punish to the uttermost: Abate something of Extremity, for thy own Sake. All offend.

438. He that is Punished in *Measure*, condemns himself, and Absolves his Judge; he that is Punished in *Extremity*, is exasperated by his Judge, and Mediates Revenge.

439. God will *destroy* none, but what must of necessity be destroyed: He will save every one that can be saved.

440. Religion is a good Mind, and a good Life.

441. *Immorality* makes a Man as bad as the Devil.

442. A man is made as truely Holy, by Morals; as he is made found, by Health; and strong, by Strength.

443. If you only *say*, you have a *Revelation* from God; I must have a Revelation from God too, before I can believe you: as St. *Peter* and *Cornelius*.

444. The Truths of God are Connatural to the Soul of Man; and the Soul of man makes no more Resistence to them, than the Air does to Light.

445. By the Divine Spirit, we are better than our selves; by the Evil Spirit, we are worse than our selves.

446. It is not Fit, God should 1. Neglect the Rule of Right; 2. Overlook his own Due; 3. Slight the Disobedience of his Creatures.

447. An *Example* shews a Rule to be possible; and cloaths it in Circumstances.

448. No man's *Person* can be reconciled to God; unless his *Nature* be reconciled to God.

449. The Precepts of Religion are Principles of *Wisdom*.

450. *Fear* ariseth from Apprehension of Danger; and we cannot be delivered from it, but in a way of Reason, and Understanding.

451. Neither God, nor Man, doth alter any one's *Mind*; otherwise than by Reason, Perswasion, and Satisfaction: for *Intellectual* Nature is commanded by nothing, but by Reason, and Consideration.

452. It is our unlikeness to God, that hinders our Delight and Satisfaction in him.

453. *Wicked* men are opposite to God, and are offended with God; as much as God is opposite to them, and offended with them.

454. We are none of us at all better than we *mean*.

455. There is a Reason for what we do, from the *Things* themselves: Truth and Falshood, Good and Evil, are first in Things; and then in Persons.

456. There is a Difference in *Things*; and we must comply in all matters with the *Reason of Things*, and the *Rule of Right*; which is the Law of God's Creation.

457. There is nothing so intrinsically Rational, as *Religion* is; nothing, that can so Justify it self; nothing, that hath so pure Reason to recommend itself; as Religion hath.

458. Let the worst Offenders have the Benefit of *Repentance*; for the safety of themselves: but not too much of the *Credit* of it; for the security of Others.

459. The *Reason* of our Mind is the best Instrument we have to Work withal.

460. Reason is not a shallow thing: it is the *first* Participation from God: therefore he, that observes Reason, observes God.

461. There is no true *Majesty*, without Goodness. *Seneca*.

462. The *Religion* of the Creation requires the true and full use of *Reason*; as first, to the discerning the differences of things in their own Nature, Good or Evil; then, to the observing such difference in Life and Action. It is Wisdom, to find-out; it is Righteousness, to will and do this.

463. God is as Good, as the *perfection* of Goodness; God is far Better, than we can conceive Him to be.

464. Heaven is *first* a Temper, and *then* a Place.

465. God *might* have pardoned Sin, by his own Right: but He did not think that the *best* way; and what God does not think best, We are not to think-of *at all*.

466. If God had pardoned Sin, without *any* Amends; [Satisfaction] God would have been thought to *countenance* Sin: and Man would have thought Sin no *great* matter.

467. That which is truely and strictly man's *Weal*, or *Woe*, depends upon what passeth between God and a man's Soul; the Terms that are between God, and a man's self.

468. *Thank God*, that he doth uphold the Foundations of Nature; and continue us in the use of true and solid Reason.

469. A man is *twice* his own, in those Things he possesses; if He has the Power to *Use* and *Enjoy* them.

470. No *Man* can be *Himself*, longer than God is with Him; or at least, will suffer Him: no *Thing* is any thing, longer than God will have it.

471. Where there is Malignity, and Guilt upon the Conscience, unremoved by Repentance; there needs no more, than for God to hold such a man to converse with himself.

472. All the world cannot *secure* that man; who is not in Reconciliation with the Reason of his own Mind.

473. To take-up with the *world*, and to leave *God* out; is to make Him, that is *All in all to us*,

and Better than all; to be nothing at all to us, and lower than all.

474. In Spiritual *Worship*, there is Communion with God: for the Mind, when it understands, does, in a sense, become the thing that it doth understand: and in Worship, the mind receives the Form of the *Object* it worshippeth.

475. The *Characteristical* Form of the degenerate state, is; that Men do *voluntarily consent to known Iniquity*.

476. They, that have not the *Effect* of Religion, have not the *Comfort* of it.

477. There is *Incapacity* of God in men, thro' Guilt; and *Indisposition* to God, thro' *Malignity*.

478. No man's estate hath any *Settlement*; unless he be in Reconciliation with the Rule of Righteousness.

479. The Government of Man *should be* the Monarchy of Reason; it *is* too often a Democracy of Passions, or Anarchy of Humours.

480. Better have no Confidence, than Self-Confidence.

481. God is not wanting in *Necessaries*; either as to the Beginning, or Progress, or Consummation of Goodness: to save his Creatures from Harm, and to bring them unto Good.

482. *Things* themselves speak to us, and offer notions to our Minds; and *this* is the voice of God.

483. Things but *half-done*, will quickly be *undone*.

484. None more Deceive themselves, than they; who think, their Religion is *true* and genuine; though it Refines not their Spirits, and Reforms not their Lives.

485. He is not fit to *speak* in Company; that has not considered by himself: and he, that has done nothing but studied alone; is not fit to *come* into Company. A man is Nobody, where he hath not *thought* and considered: yet often, what was hid from men, while they thought *apart* by themselves; is manifested, while they are *communicating* with others.

486. Those things which we call *sinful*, have an intrinsic Malignity in them; and *therefore* are forbidden by God, because of their Malignity.

487. I know nothing forbidden by the *Gospel*; which One of true Reason would desire to have Liberty to do.

488. By *Sin*, we part-with the Modesty, and Ingenuity of our Natures; Spoil our Tempers; and Acquire unnatural Principles and Dispositions.

489. Great Regard is to be had to the Innocency and *Tenderness* of our own Mind: therefore treat the Reason of thy Mind handsomely.

490. There is a *Just*, which of Right *may* be done; and there is a Just, which of Right *must* be done. The rule or law of Righteousness or Justice requires that to be done, which justly *ought* to be done; but it doth not require every thing to be done, which justly *may* be done. In the former Sense, it is Just to punish Sin committed: [*Neh.* ix. 33.] in the latter sense, God is not obliged in Justice to punish Sin repented-of.

491. *Wickedness* disrobes any man of his excellency, and makes him Vile and Contemptible.

492. It is *Essential* to Religion, to Live according to the Difference of good and evil: Religion

issues in Holiness, Uprightness, Integrity, and Separation from all Iniquity.

493. Religion is highly concerned in the Judgment of *Truth*, and the Conscience of *Right:* and he doth substantially fail, upon account of Religion; that is wanting in *either* of these.

494. He is a *Wise man*, who is not his own Fool: not befooled by his own fancy and imagination.

495. There are no Effects, in the Course of Nature; but God hath *secured* them by vigorous and effectual Causes: and he hath not taken less care, to secure the Intellectual World. When God made a Spirit finite and fallible, He did intend to direct and Govern it, by a Spirit Infinite and Infallible.

496. When a Man hath established a *Throne of Judgment* in his own Soul; and is able to put a difference between Good and Evil, Right and Wrong: *then* he must Reform himself, according to such Knowledge; and always hold himself to *That*, which his Judgment tells him is Good and Right.

497. The *Mosaical* institutions were intimations of a fuller Revelation; a rude draught of *Our* great Revelation: and were fences and securities for *Moral* duties. They were inchoative; they made a fair Beginning. These were Impositions of *Pleasure*; there was no *Necessity* of the matter thereof: the obligation to them is taken-off therefore by the Gospel; and things are returned to their first *Indifferency*.

498. It is hard to obey; where we see *no* Reason for the Thing in itself: where there is a Reason for it, in the thing itself; if I maintain

a right Temper and Complexion of Soul, I shall have a Complacency and Harmony with the things that are good: but where we see *no* Reason, only are obliged by a Positive Command; we are bent upon Liberty. When we see no Goodness in the thing itself, there is only Security of Obedience from the Strength of the *Memory*; not from the Rectitude of the *Temper*.

499. The more *False* any one is in his Religion, the more *Fierce* and furious in Maintaining it; the more Mistaken, the more Imposing: The more any man's religion is *his own*, the more he is concerned for it; but cool and indifferent enough for that which is God's.

500. The longest Sword, the strongest Lungs, the most Voices, are false measures of *Truth*.

CENTURY VI.

501. THE Results of the divine Will are not known; unless Revealed by the divine Spirit. 1. *Cor.* ii. 14.

502. There are three great Designs in *Popery*; 1. To keep the Civil *Magistrate* in awe: 2. To maintain the *Clergy* in State, and Honour: 3. To keep the *People* in Ignorance; and so to enslave them.

503. Zeal for God and Truth has the *first* operation upon Him, in whom this Zeal is: making him walk exactly *&c.* taking for his Rule, the Right of the Case; and for his Principle, the Love of Truth; fulfilling all righteousness. It makes him in his Life and Practice such as his Judgement tells him, he *ought* to be.

504. No man is to *make* Religion for Himself; but to receive it, from God: and the Teachers of the Church are not to make Religion for their Hearers; but to *shew* it only, as received from God.

505. Curious *Determinations* beyond Scripture, are thought to be the Improvement of Faith; and inconsiderate *Dullness*, to be the denial of our Reason; *Fierceness* in a Sect, to be Zeal for Religion; and speaking *without sense*, to be the Simplicity of the Spirit.

506. Great Evil is introduced, by a little *departure* from our right Judgement. It is harder

to *return* to Judgement; than to have stood-out with it: and every Vicious act *weakens* a right Judgement.

507. In many Cases, it is very hard to fix the *Bounds* of Good and Evil; because These part, as Day and Night; which are separated by Twilight.

508. *Necessity* may put us upon *Inconvenience*; but Necessity must never put us upon *Iniquity*.

509. If *Evil* be looked into, it will be Ashamed of itself.

510. We should all be *Wise* enough one for another; if we were but equally *Honest*.

511. Only our *Higher* Faculties of Reason can be Governed by *Moral* considerations: as for our *lower* Faculties, we must offer *Violence* to Them, if they be exorbitant.

512. It is a very great Evil; to make God a *Mean*, and the World an *End*; to *name* God, and to *intend* the World.

513. To Alienate our *selves* from God, is the greatest, and truest Sacrilege.

514. *Moral* Evil is the greatest of all Evils: for it has the worst Malignity, and the worst Consequences.

515. He who has once done amiss, does habitually and occasionally *Repeat* it; if he does not Repent. He that does not Repent, Sins again; he lives in that Sin he does not repent-of; and thereby justifies it.

516. When God *commands* the Sinner to Repent; *this* supposes, either that he *is* Able; or that God will *make* him so.

517. It does not follow; that, because God doth not *Enforce*, therefore he doth not *Enable:*

That God should *Force*, agrees neither with the Nature of *God*, nor with the nature of *man:* but that God should *Enable*, agrees with both; as He is Creator, and We Creatures.

518. The same *Goodness*; which *pardons* the Penitent, who forsake Sin; *punishes* the Impenitent, who are obstinate in Sin.

519. The Body is worn-out by *Use* and Exercise: but the Mind is accomplished and improved by them.

520. Motion in our particular *Calling* hinders not Religion: for Begin with God, Acknowledge God, Refer to God; and thy whole Conversation becomes Religious: That which is *worldly*, in respect of the Matter; is made spiritual and religious, through the Principles and Intention of the Agent.

521. God hath a mind we *should* do, what He calls upon us to do: God knows, That He is the *First* Cause; and That the *Second* can do nothing without the first; and That the First must *Begin.*

522. In *every* Nature, there is a principle of *Self-preservation*; and a motion of *Restitution* and Recovery: and there is no *Perfection* in the Lower Nature, (Sensitive and Inanimate,) which is not in the Higher, (Rational and Intellectual.)

523. Nothing is more *Unnatural* to men, than *Wickedness*; for wickedness is contrary to the *Reason* of the *Mind*, and to the *Reason* of *Things:* contrary to the Reason of the Mind, which is our *Governor*; and contrary to the Reason of Things, which is our *Law.*

524. Shall *Nature* Recover; and not *Grace*, added to Nature?

525. The ground of man's Misery is not the *first* Fall, but the *second* Fault; a Lapse upon a Lapse: for a second Sin, is not only *Another* of the same kind; but a Consummation of the first.

526. Take heed of the First Stumble; for it is *Ominous:* and at best, there is a good Step lost.

527. God *fully* answers the relation, He stands in to His Creatures; *effectually* pursues the ends of His Creation; and will *certainly* do, what is *perfectly* agreable to infinite Goodness.

528. To say that of God, which doth *discountenance* the application of his Creatures to Him, in any case of Misery and Necessity; is "not to *glorify* God as God." To glorify God as God, is to own Him as the general and universal Cause; as the First and Chiefest Good.

529. God has Fitted every thing for its *Use*; and secures its *Effects*, which are necessary and proper.

530. We are no more than *Second* Causes; and our *Sufficiency* is only in *God*, who is the First. A Second Cause is no Cause, divided from the First.

531. The *State of the Creation* imports, the Creature's Reference to God the Creator, and the Creator's influence upon Man the Creature; The Communication of God to Men, and the Participation Men have of God.

532. If Sin were *Necessary*, it could not be Avoided; if Duty were *Impossible*, it could not be done: This would be an *Answer* to God Himself; an Answer to the Indictment, that

might be brought against us at the Last day.

533. All Creatures, that are *Original* to others, take *Care* of them; till they can make their own Defence and Supply. This is true, throughout the *whole* Creation of God: and I will rather Think, that God did *not* make the world; than that he will *fail* to be very good unto the Creatures that He hath made.

534. That Goodness cannot be *Wanting* in God; the want of which God *condemns* in his Creatures: That cannot be a Perfection above; which is an Imperfection below.

535. *Reconciliation* looks rather Forward, than Backward; at what *may be*, in time to come; than what *has been*, in time pass'd.

536. God is the *Creditor* of that Punishment, which is *due* upon Sin: and He has the Right of *Abating*, as well as the Right of *Exacting*.

537. Who will think, a Man does *Believe*; that does things contrary to what he says he Believeth?

538. No Sinner can be otherwise than extremely *Miserable*; who is not cured of the Rancor and Venom, with which the Practice of Sin hath Poisoned his Spirit: for man is Miserable from his own *inward* Malignity, and naughty Disposition.

539. That which God requires of us for Religion, is only *internal good Dispositions*; and *Acts* connatural to them, and following from them of their own accord.

540. All Duties of Christian Religion have an *Intrinsic Goodness* in them; are in their *own Nature* Sanatory, and desirable; good in them-

selves, good for us; good for our Nature, or for our Recovery: They are *Operative* to what is good, *Conservative* of men in a good State, and *Prohibitive* of the contrary. They are either for our *Security* in a good State, or for our *Recovery* out of a bad one; They are such things, as are Good in themselves; and do Sanctify, and Purify our Minds, make us Right and Sound, such as we should be.

541. Nothing is the *true Improvement* of our Rational Faculties; but the Exercise of the several *Virtues* of Sobriety, Modesty, Gentleness, Humility, Obedience to God, and Charity to Men.

542. God's *Super-additions* to the Law of His *Creation* are, the Mediation of Christ; the Resurrection of the Dead; and the Sacraments of Baptism and the Lord's Supper.

543. Where a Man suffers *Difficulty*; and Overcomes it by consideration, reason, and argument; and performs his *Duty*; God looks upon it as more *eminently Virtuous*.

544. God will not *Destroy* any thing, that partakes of his own Nature; but will foster and cherish every thing, that is *God-like*.

545. As it is not *Virtue* to do well, *without* Intention; so it is not reckoned our *Sin*, if we fail through *mistake*.

546. There is great *Congruity* between our own *Beings*, and the *Nature* of those things which are enjoyned by Religion.

547. Let all *Uncertainties* lie by themselves, in the catalogue of Disputables; matters of *farther* inquiry: Let the *Certains* of Religion settle into *Constitution*; and issue in Life and *Practice*.

548. God, who did *Begin*, will *Go-on*; and we find in Scripture, God often makes Himself an Argument to Himself; (*Ezek.* xxxvii. 35.) God who did Begin, when he found us in a *state* of sin; will not give-over, and Leave us; when he finds us in the *motion* of *Repentance*. God, that Begins with less, will go-on with more.

549. It is *God-like*, to take pleasure in the Good of Others.

550. Sin is the Failure of a *Fallible* Creature; and Reversible by Repentance.

551. By Sin, we do our selves Harm; for Evil is *against* the Nature of man; is a thing that marrs his Nature, and spoils his Principle.

552. Heaven doth require a good Temper of mind, to *Qualify* us for the Enjoyment of it; And there must be the Salvation of *Grace*, antecedent to the Salvation of *Glory*. To look for the latter, without the former; is to think of coming at the *End*, without use of the *Means*.

553. Laziness is more *painful*, than Industry; and to be Employed is *easier*, than to be Idle.

554. The several Virtues of Religion are connatural to the *Frame* of man; they are according to his Nature, and agreable to his Reason, which is the Superior and Governing Principle.

555. That is done, out of *Respect* to God; which is done, because it is Just, Fit, and Right; because it is Good, and ought to be done. We must *do* our duty, out of a sense of the Goodness of the Thing itself; and we must *forsake* our sin, out of a sense and judgement of the Vileness and Badness of it.

556. Man, as a *Moral* Agent, is only considerable as to his *End*, and *Principle*.*

557. As a man differs, that *was* in a deadly Disease, and *is* restored to Health; so doth a man differ from Himself, after he Leaves Sin, and returns unto his Duty.

558. If *every* body did confine himself to that which is Right, Just, and Fit; we should *all* be the Better one for another.

559. As *God* doth *That*, in all cases; which is Just, Fit, Right and Good; so doth He require of *Us* nothing, but what is Just, Fit, Right, and Good.

560. We have not *Finished* our work; till we are well Informed in our *Judgements*, well Refined in our *Spirits*, and well Reformed in our *Manners*.

561. The *Law of Nature* is that, which is Reason; which is Right, and Fit. *Will* stands for nothing, in disjunction from Reason, and Right: and our Apprehensions of Right are Regulated by the *Nature of Things*. To give *Will* or *Power* for Reason, is contrary to Reason. Will is no *Rule*, no *Justification* of any things.

562. Truth is first in *Things*, and then the Truth is in our *Understanding*. Things give *Law* to Notion, and Apprehension.

563. He is *Weak*; that cannot *Judge* what is the Right of the Case: and he is *Wicked*; that, for ends and purposes, will vary from it.

564. He, that is in a good state, has still work to do; to free his Understanding from Ignorance and Error, and to advance his Knowledge of

* *i. e.* As a man is one, who does nothing; but with some design, and for some reason; so it is mainly considerable in him, what end he designs; and what reasons he is principled with. Dr. *J.*

Truth to a just Height; to work-out perfectly the habits of Sin, and to work-in perfectly the habits of Goodness.

565. It is *Reason and Right* only; which, in One man, is any thing to Another.

566. God hath given *Reason* for the *Rule* of Action, and for the *Law* of Right.

567. God hath given us *double* Security for our Lives; first Innocency, and secondly Repentance: the one was the state of God's *Creation*, the other of *Restoration.*

568. He is not a *modest* man; who thinks himself wise enough to find-out Truth by *Himself*: without submitting his Thoughts to *Examination* and Trial among *others.*

569. It is better for us, that there shou'd be *Difference* of Judgement; if we keep *Charity*: but it is most unmanly to *Quarrel*, because we Differ.

570. Let Him, that is assured, he Errs in *nothing*; take upon him to condemn *every* man, that Errs in *any* thing.

571. Sin hardens the hearts of men; spoils the modesty of Intellectual Nature; and Disposes men for evil.

572. *God* applies to our Faculties; and deals with us by *Reason* and Argument. Let *us* learn of God, to deal with One another in Meekness, Calmness, and *Reason*; and so Represent God.

573. If we demand not *good Security* for Truth, we give advantage to Impostors and Cheats.

574. There are none in so great danger of *Despairing*, at the time of death; as they, who have been most *Presumptuous*, in the Course of their Lives.

575. A Sinner miserably *Wrongs* himself by Sin.

576. To Enjoy a man's *self*, is the greatest Good in the world; the Serenity and Composure of his mind is Happiness *within*.

577. Things are not to *conform* to our Apprehensions; but our Thoughts are to *Answer* Things.

578. In Doctrines of super-natural Revelation, we shall do well to direct our Apprehensions, and to regulate our Expressions, by words of *Scripture*.

579. Christ has done for Us, what God *accepted* as Satisfactory: and if one, whom we have offended, will *accept*-of a Mediation; we think him reconcileable.

580. It is not *necessary*, to the Satisfaction of him who is offended; that a *perfect Recompense* shou'd be made by the Offender: but the Offended is master of his own Right; and may accept-of ingenuous Acknowledgement only from the Offender, as Satisfaction; if He pleases: and Expiation is then made, when that which is displeasing is taken-away, by something which is pleasing.

581. Where there is only a *Show* of Religion, there is only an *Imagination* of Happiness.

582. Apply things contrary and *unnatural*; and you dispossess a man of *himself*, and of all Enjoyment.

583. The *Life* of *Sin*, is the death of Hell; eternal death.

584. If we fall-off from God, our Faculties are without their proper *Object*; and, if without their proper Object, they are without their

proper *Employment*; and, if without their proper *Employment*, they are without their proper *Enjoyment*. We lose God; by *Contradiction* to Him, or by *Neglect* of Him.

585. Many Use themselves, so as to Lessen themselves.

586. There are but *Two* things in Religion; Morals and Institutions: Morals may be known, by the *Reason* of the Thing; Morals are owned, as soon as spoken; and they are nineteen parts in twenty, of all Religion. Institutions depend upon *Scripture*; and no one Institution depends upon *one* Text of Scripture only: That Institution, which has *but one* Text for it, has *never a one*.

587. Morals are inforced *by* Scripture; but were *before* Scripture: they were according-to the nature of God.

588. All the *Differences* in Christendom are about *Institutions*; not about Morals: He, that produceth the best *Reason* in Morals; and He, that produceth the best *Scripture* in Institutions; is to be closed-with.

589. Protestants follow the Law of God's *Creation*; according-to the Law of God's *Institution*. Their's is *reasonable Service*; and that, which is so, is worthy of Man; and acceptable to God.

590. *Morality* is, the congruity and proportion, that is between the *Actions* of Rational Beings, and the *Objects* of those Actions.

591. Religion is, τὶς ὁμοίωσις Θεοῦ, κατὰ τὸ δυνατὸν ἀνθρώπου· the being as much like God as Man can be like him.

592. Such an Explication of *Grace*, as sets men at liberty in *Morals*; "makes void the Law through Faith."

593. Whosoever finds not within himself a Principle, suitable to the moral Law; whence of choice he doth comply with it: he is departed from himself, and has lost the natural perfections of his Being.

594. We are made-up of *two* parts, Soul and Body; and are under a twofold Obligation to ourselves: 1. to improve, refine, and settle our *Minds*, by moral Principles; 2. to preserve and subordinate our Bodies, as the habitation and instrument of the Mind, through Moderation and Temperance.

595. If a Creature were *Sufficient* for himself, he could not be obliged to Deny himself.

596. Those, that are *Unhappy*, know who are their *true* Friends.

597. The Soul informs the Body; and Knowledge informs the Mind.

598. We ought to *be*, such as we intend to *appear*.

599. Tho' the *Speaker* be a Fool, the *Hearer* should be a Wise Man.

600. A Covetous man *equally* enjoys, having nothing, and having all things.

CENTURY VII.

601. THAT *Sorrow*, which ushers-in Repentance, affords *Ease* of heart: because by Repentance the Sinner has done God all the Right he can. But none can be satisfied with himself; that cannot approve his actions to himself.

602. A Guilty mind can be *eased* by nothing but Repentance; by which what was ill done, is revoked, and morally voided and undone.

603. There was a Testimony given against *Sin*, and an Acknowledgment of *Right* made, by the Death of Christ; to the *Condemnation* of Sin, to the *Vindication* of Right, to the *Justification* and Honour of God.

604. Natural Principles are voided, by unnatural Practices.

605. One mistake, in Principles of *Action*, is of worse consequence; than several false Opinions, that end in *Speculation*.

606. If a Man could Believe what he *would*, a Sinner would never be self-condemned.

607. Lord *Verulam*.—Every one almost worships *Idolum Fori*, the Idol of general Imagination: Fools and conceited Persons worship *Idolum Specûs*, the Idol of particular Fancy. It is less to worship *Idolum Fori;* than *Idolum Specûs;* though *Best* to worship Neither.

608. Have Religion only to Honour *God*, to do Good to *Men*, to Sanctify and save

thy own *Soul*; make it not subservient to Base ends.

609. No *true* Christian can be an Immoral man.

610. I may have more *Assurance*, for any thing I charge upon my Conscience for Religion; than I have for any thing else, either for Life or Estate: otherwise I am shallow and perfunctory, and shall be drawn-away by every Appearance.

611. Follow not blind-fold: but as having one eye upon the *Rule*, and the other upon the *Example*.

612. The effect of Christ's Death in *us*, is Our Death to Sin.

613. We are *Perfect* in nothing, but in honest meaning sincerity and true intention: in our other attainments we go-on by degrees.

614. It is neither Perfection nor Liberty, to be *Released* from any Duty of Religion.

615. Malignity in *Morals*, is as Repugnancy in Naturals.

616. The State of *Grace*, and the Life of *Sin*, are Incompossibilities.*

617. It is hard to get *rid* of an Error; therefore take heed of Admitting it.

618. He is not likely to Learn, who is not *Willing* to be Taught; for the Learner has something to *do*, as well as the Teacher.

619. It is *otherwise* than God would have it; where the least of our time is spent in Contemplation, for the better *Informing* the Mind, and for the farther *Refining* the Spirit.

620. There is no such Antidote, and Remedy, against any malignity in the world; as the

* Incompossibilities] things that cannot possibly stand together. Dr. *J.*

Reason of the Thing, and the *Consideration of the Mind* following in Conjunction: there is an unknown Virtue, and Force in this.

621. When a man knows, what he *should* be; and this Truth is become the Reason of his Mind, and the Temper of his Spirit; then his Religion is, as it were, incarnate in him; is that which he Lives by, and governs himself by. *Knowledge* is entertained, embraced, consented-to, wrought-in by consideration; a man's self is charged with it; Knowledge becomes Goodness in the Subject; and *to Do* certainly follows.

622. Nothing can be said to be the result of *Reason*; till *all* Reason be admitted.

623. They mis-understand *Religion*; who do not take *all* the principles of Religion together.

624. The Laws of Christianity are Restorative to our *Nature*; Satisfactory to our *Reason*; Pacificatory to our *Conscience*; which make-up our *great* Concernment.

625. The *Spirit of God* in *us*, is a Living *Law*, Informing the Soul; not Constrained by a Law, without, that enlivens not; but we act in the Power of an *inward Principle* of Life, which enables, inclines, facilitates, determines. Our *Nature* is reconciled to the Law of Heaven, the Rule of Everlasting Righteousness, Goodness, and Truth.

626. The prophane *Swearer* sins, for *nothing*; upon no *Temptation*; for no *Credit*; unless it be a Credit, not to be Believed.

627. *Crucified to the world*, consists in Just *Judgement*, Temperate *Use*.

628. *Very Intent*, will not hold out long: too great Intention of the Faculties is always hazardous to them, and hath sometimes ruined them.

629. Man, in respect to God, is not his own; he Owes to God, *more* than to himself.

630. Some have thought; that, if an *Atheist* were kept three or four days in a dark dungeon, he would not come out one. [*Specus Platonis*] Our souls, left to *undisturbed* Reflection on themselves, must determine in the Belief of a God.

631. There are Things, the Knowledge of which is of little *Importance*; and the Ignorance of those things is of little *Danger*.

632. When men resolve, that the principles of Religion are too strait to live-by in the world; and therefore enlarge their Judgements, that they may enlarge their Practice and not be self-condemned: this is an Apostasy from the Truth. For a man to Alter or unduely practise upon his Judgement, that he may be more Free in his Life and not disquieted in the gratification of his Lusts; this is to offer violence to his Reason and Understanding.

633. Reason is the *first* Participation from God; and Virtue is the *second*.

634. A *new Nature* is Reconciliation with the things of God, Harmony with the Law of Righteousness.

635. An ingenuous Mind, and a true Penitent, doth with *more* difficulty Forgive himself, than God doth forgive him.

636. It is *easier* to *Convince* One of the best Morals and best Intellectuals; than one of the worst Morals and worst Intellectuals.

637. The *noblest* Spirits are most sensible of the possibility of Error: and the *weakest* do most hardly lay-down an Error.

638. The *Principle* in Intelligent Agents is, Apprehension of the Reason of Things; which is eternal, subject to no Power, cannot be practised-upon. It is our *Wisdom* to Discern this; and it is our *Goodness* to comply with it.

639. The *Doctrine* of the Gospel must become the *Reason* of our Minds, and the *Principle* of our Lives.

640. Men are not so weak, save *only* in Religion; to think, any one is in *Earnest*; if he do no more than *Talk*.

641. The nearer we approach to the *God of Truth*, the farther we are from the danger of Error.

642. By Sensuality, a man sinks into a nature *below* his own; and by wickedness he passes into a *Nature* contrary to his own.

643. There is, by the *Doctrine* of Christianity, a Restoration of *true Religion*; and, by the *Practice* of Christianity, a Restoration of *humane Nature*.

644. True *Reason* is so far from being an Enemy to any matter of *Faith*; that a man is disposed and qualified by Reason, for the entertaining those matters of Faith that are proposed by God.

645. Things *Moral* are better understood, than things *Natural*. The *moral* perfections of God, Truth, Righteousness and Goodness; are better understood, than His *natural* perfections, Eternity, Infinity, *&c*. The Reason and understanding of Man holds a proportion to one; but not to the other.

646. The ways and dealings of *God* with his Creatures, are all *Accountable* in a way of Reason;

but *Sinners* vary from the Reason of things; and take upon them to Over-rule what is settled and established from Eternity.

647. If the *Passions* be not under the government of Reason, the *Man* is under the government of his Passions; and lives as if he had *no* Reason. Passion ungoverned by Reason is *Madness*.

648. There is *no* SHEKINAH, but by divine Assignation.*

649. It is a *wise* man's Motto; "I live, to be wiser *every-day*." I am not *too* wise, to be *taught* of any.

650. Those, who think themselves Wise, are least Wise.

651. A *repining* Life is a lingering Death.

652. What great Content have they; who Live in *Reconciliation* with God, and his whole Creation!

653. Self-Will is the greatest *Idol* in the world: it is an Anti-Christ; it is an Anti-God.

654. *Virtue*, the due Complexion of the *Mind*, is also Salutary to the *Body*.

655. Principles of Reason and Religion are recommended; as things fit to *Govern* in the Life of man, as Sovereign to Nature, and the Rule of our Actions.

656. Let a man *conjoin* with his Natural Powers, a due Acknowledgment of God; in respect of *whatever* Ability, and Sufficiency.

657. What are Things *out of* their Use, or *beyond* their Use, but Burthen; or Fancy, at most?

* For it is not in the power of Men to make any thing the Habitation of God; from whence God shall manifest His Will, or communicate his Gifts: but God alone can choose that thing, and make it His Habitation. The contrary is Idolatry. Dr. *J.*

658. He that knows *better*, has no Greediness after that which is *worse*.

659. The *best* Discharge of *Government*, is Government of our selves; and there we *must* Begin.

660. We never do any thing so *secretly*, but that it is in the presence of *two* Witnesses; God, and our own Conscience.

661. The *true* Remedy of Evil is from within; admit Principles of Reason, sow seeds of Virtue.

662. It is degenerate for Man, who is endued with *Reason*, to Live at hap-hazard; and not out of Fore-sight of the Nature of things.

663. Riches are but a Means, or Instrument; and the Virtue of an Instrument lies in it's *Use*.

664. It is a Reproche to us; if the *Faith of the Gospel* should not attain such effects, as the *Principles* of *Nature* have attained.

665. If *Self* be predominant, the man is Unsociable.

666. Nothing more discomposes the Mind; than it's own taking Offence.

667. The sense of our Minds must *comply* with the State of Things; we are to be in *Reconciliation* with things that are Good, and to have a *Displicency* against things that are Evil.

668. Where men have *not considered*, they should rather be patient to Hear, than forward to Speak. He spends too fast, who *talks* too much.

669. No man hath Credit enough, to *controul* the Rule of *Right*; but every one, who values his Credit, must avoid *all* Immorality.

670. If a man sins, and transgresses the Rule of Right; nothing is *more* Vile to himself, than himself.

671. We are of *several* Constitutions, Complexions; wherein several Qualities are predominant: and, till eminent Virtue be acquired, we are mostly *Bodily-wise*; the Motions of our Minds will follow the Humors of our Bodies: but, as true Wisdom is *more* than Temper; so the Exercise of Virtue will *over-rule* Temper.

672. Matters of *private* Apprehension ought not to make a public Difference.

673. Rudeness, or Lightness, *levels* persons of the greatest Distinction and Difference.

674. The affectation of *Singularity* is no Preeminence: and the more of Faction, the less of Piety.

675. He that is full of him-*self*, goes out of company as wise as he came in.

676. No man can be an *Incendiary*, by being a Christian; but the more Perfect any one is, the less Boisterous.

677. God may assume any Thing, or Person, into a special Relation to Himself; may make it his instrument; and then it is *Holy*: God may Desert it; and then it becomes *Common*: God may Release, or Dispense, for *a time*.

678. Man, as a *sociable* Creature, is made for Converse with those that are his Equals; to Receive *from* them, and to Communicate *to* them; to *Be* the Better for them, and to *Make* them the Better for him.

679. Universal Charity is a thing *Final* in Religion.

680. Carefully avoid the Odium of *Comparisons*: either of Persons, that you do not Offend; or of Things, that you be not Deceived. He, that hath the Advantage in a Comparison, thinks he

hath *but* his Right; he, that has the Disadvantage, thinks he hath *not* his Right.

681. *Virtue* is in our Power, though *Praise* be not: we may *Deserve* Honour, though we cannot *Command* it.

682. *Sin* is an Attempt, to *controul* the immutable and unalterable Laws of everlasting Righteousness, Goodness, and Truth; upon which the Universe depends.

683. None can tell, *what* that man will do; who durst vary from Right: for, by the *same* Authority, that he varies from it in one Instance, he may in all.

684. *Credulity*, or an easiness to believe, without Reason or Scripture; is a stranger to Wisdom, and the very Nurse of Superstition.

685. Notwithstanding the Fulness of Liberty, and Fulness of Power in God; we are *surer* of Him, in all Cases of Righteousness, and Equity; than of the Effects of *any* Natural Cause.

686. Liberty is not a Deformity, but a Perfection; and a *Higher* Agent should be *as* true to his Principles, as a Natural Agent is.

687. *Humane* Nature, if it be Right, and be not Abused, is, beyond all other Natures below it, most *Tender* and compassionate: and cannot, by *true* Religion be made Fierce and Cruel.

688. What ever *Perfection* is found in any Creature, it is primarily and Originally, it is perfectly, and in the highest degree, in God.

689. Christ died, that he might *condemn* Sin by his Death; therefore none can be Relieved by the Death of Christ, who *Justify* Sin by their Lives.

690. Judgment ought to *Rule* in practice; and Judgment ought to be *conformed* to the Reason of things, and the Revelation of God.

691. The Good man maintains his Integrity, according to his Judgment; *whatever* befals him.

692. It is monstrous and horrid; for a man to be better in the *Reason* of his Mind, than he is in the *Choice* of his Actions.

693. A Good man does not *love* an Error; therefore is not likely to dye in it.

694. Wisdom and Virtue *belong* to human Nature; as the Beauty, and Perfection thereof: there is Privation and Deformity, where they are not.

695. When men unduely practise upon Truth, they are forced into [*Opinionum Portenta*] the Absurdities of Error. So it befalls *Factions* in Religion.

696. Fear is *Prophetical* of evil. [Μάντις Κακῶν].

697. The *Benefits* of the Gospel are, the Renovation of our Natures, and the Reconciliation of our Persons.

698. The Romanists *Adulterate* what is True in Religion, and *Superadd* what is False.

699. The Happiness of men consists in the enjoyment of *God*; by using his excellencies, and Attributes.

700. He that is Dishonest, Trusts no body.

701. IF God *punish* Sin committed, it is no more than *Just*: *Justice* in God doth not require, that Sin repented-of be punished; *Goodness* doth require, that Contumacy in Sin [Impenitency] be controuled. Sin committed *may* be punished, Sin repented-of *may* be pardoned; *may* be not-punished; without Injustice. It cannot be found any-where in Scripture; that there is any such Attribute in God, as necessitates Him to punish Sin repented-of and forsaken; in respect of any Perfection inherent in Him.

702. In all *Supremacy* of Power, there is inherent a Prerogative to Pardon.

703. We have a great Government, that of *our selves*; we must *subordinate* all the Motions of Sense, to the Dictates of Reason.

704. Reason and Argument are Transforming Principles, in *Intellectual* Natures.

705. Whatsoever there is *good Reason* for the Doing of, is Warranted of God.

706. It is a great *Privilege*; not to be Obliged, without Necessity: not to be under Restraint, from the necessity of the Precept; where there is no necessity in the Matter: not to be Engaged; save where the nature of the thing doth engage.

707. It is *hard* to be Subject to Will; it is *natural* to be Subject to Reason.

708. *Religion*, which is in Substance our Imitation of God, in his Moral Perfections of Goodness, Righteousness, and Truth; is that, wherein our *Happiness* doth consist.

709. When we make nearer Approaches to *God*, we have more Use of our selves.

710. Nothing is more Reasonable; than that We should be that to *One another*, which God is to us *All*.

711. *Zeal* for Truth, and *Conscience* of Duty, are high Titles; things of great Name: but the greatest Mischief follows, where *Passion* and *Interest* are so cloathed.

712. Religion, which is a Bond of *Union*, ought not to be a Ground of Division: but is in an unnatural use, when it doth disunite. Men cannot *differ*, by *true* Religion; because it is true Religion to *agree*. The Spirit of Religion is a Reconciling Spirit.

713. *Sublime* Knowledge cannot dwell in an *unquiet* Spirit.

714. Whosoever Suspects, thinks himself Suspected.

715. We do not think them Our Friends, to whom We are not Friends.

716. We think not *better* of Others, than we do of our selves.

717. Let any man choose to Abate of his *Right*; rather than Lose his *Charity*.

718. Fair construction, and courteous Behaviour, are the *greatest* Charity.

719. Men, that are *often* Angry, and for every Trifle; in a little time will be little Regarded; and they, that reprove with *Passion*; will be less regarded, when they reprove with *Reason*.

720. Religion makes us Live as those, who Represent God in the world.

721. It is not Religion, but Superstition; that makes us *Dread* God: Religion makes us reverence love and delight-in God.

722. *Intemperance* doth weaken Reason, and contradict Religion: and in a little time doth either stupify or enrage our Spirits.

723. They, that take no Delight in the Exercise of *Virtue*; could take no delight in *Heaven*: either in the Employment, or in the Inhabitants thereof.

724. Religion confines us, as our *Nature* does; and, if this be contrary to Liberty, where is God's Liberty?

725. It is not Liberty, to do what is *not Fit* to be done; for this cannot be said of God, who has *all true* Liberty. He is least of all Free; nay, he is the veriest *Slave* in the world; who hath either Will or Power to vary from the Law of Right.

726. There is a Malignity in Sin, that Poisons the Nature of Man; and, through sin, One man is Formidable to another.

727. These two things go together; to know *God*; and to know the *Difference* of Good and Evil.

728. *Voluntary* Submission is better Satisfaction, than *imposed* Sufferings.

729. The *Case* of *Righteousness* is not overcome, where it is overborn.

730. Men work themselves into an Atheistical *Judgement*, by Atheistical Practices.

731. If it were not for Sin, *we* should converse together as *Angels* do.

732. *Mind* and Understanding were made for God and for *Eternity*. *Sense* holds a proportion to Worldly things and *Time*.

733. Virtue cannot be *forced* upon a man's Practice; nor Happiness be *forced* into a man's Enjoyment.

734. Man, that is a Moral Agent, must be *Morally* dealt withal.

735. It is *easier* to bear the Scorn of the Irreligious, than the Insolence of the Hypocrite.

736. Shall I *justifie* that Sin, by my Life; which Christ *condemned*, by his Death?

737. *Natural* Truths are Truths of God's *Creation*; *Supernatural* Truths are Truths of God's *Revelation*. Nothing is more *knowable*, than natural Truth; nothing is more *credible*, than reveled Truth.

738. Moderation is Abating of our own *Right*, to comply with other mens' *Necessities*.

739. God has in Him *all* Right: a primary Right, to demand the *Obedience* of His Creatures; a Secondary Right, to *punish* the Disobedient, in order to the reclaiming of Him: and the Right of *Pardon*.

740. 1. The Pleasures of *Sense*; 2. the Prevalency of *Bodily Temper*; 3. the Allurements of *Pleasure*, *Gain*, and *Honour* from without; 4. the *Presence* of the things of this Life, and this World; the *Absence* of the things of the other Life, and the other world; 5. the *great* Improvement necessary to a higher Life; the *no* Improvement necessary to this; 6. the *Depravation* of our Principles, by ill use: these things make it *hard* to Live religiously.

741. The great *reveled* Truth is, the *Sole* Mediation of Jesus Christ: and the grand

Apostasy is, either the *deserting* this Truth, or the *adding* thereto.

742. We partake of the *Death* of Christ; by passing into the *Spirit* of Christ. The great work of Christ in Us lies, in implanting his own *Life* [Lively Nature] in the lapsed degenerate Souls of Men. Christ is not to be as in Notion or History; but as a Principle, a Vital Influence.

743. Morality is not a *Means* to any thing, but to Happiness: every thing else is a Means to Morality.

744. Comply not with any *false* Medium; for recommending our Persons, or our Service, to God.

745. Every degree of Separation is a degree of Alienation.

746. It is often found; that men of the *dullest* Parts are most liable to sinister apprehensions: are most morose, censorious, sour.

747. Nothing more becomes us; than to *know*, what we are: *Ignorance* of one's *self* is the cause of *Pride*: and the strength of *Confidence* is the Weakness of *Judgment.*

748. They are the *only* Fools; who are self-conceited, confident. Ignorance and Folly are the *only* things, that *puff* men up.

749. The veriest *No*-bodies in the world are the greatest *Buisy*-bodies.

750. Sin is, in it self, an *ill-natured* thing; a Sinner is an Incendiary, and sets the world on fire.

751. There is *no* Confusion in the world; but where *Rational* Creatures are, and act exorbitantly; as on Earth, and in Hell.

752. The *pure* Air soon receives Light; but *gross* bodies must be fired, before they can be enlighten'd. *Separate* Souls—Souls *in Bodies.*

753. Expect no greater Happiness in Eternity; than to Rejoice in God.

754. We find it easier to go-on, than to go-back.

755. If I have not a Friend, God send me an Enemy: that I may hear of my *Faults.* To be admonished of an Enemy, is *next* to having a Friend.

756. There is nothing more Unnatural to Religion; than *Contentions* about it.

757. To *insist* upon Antiquated and unnecessary things; or to be *Contentious* about private and particular Apprehensions; *Hinders* the Advancement of Truth, the Increase of Knowledge, and the Exercise of Charity.

758. God laid no foundation of Wickedness, in the principles of His creation; it is an unnatural Super-structure of our own, *without* a foundation.

759. It is an act of *Goodness,* by Chastisement to reduce the Lawless and Disobedient; and by Vengeance to controul Impenitency and Contumacy. It is good for the world, it shou'd be so; because harm is done the world, for want of it.

760. Had God *borne-with* the Iniquity of his Creatures, He had *condemned* his own Law. The import of *Punishment* is, that the Law is *right*; and that God *will* maintain it: that Sin is *wrong*; and that Men *must* forbear it.

761. The Punishments of God do not *excede* the Measure of their Cause, or the Proportion of their End.

762. *Worship* God *in Spirit: i. e.* in the Motion of the *Mind* and Understanding; in the free, full, noble, ingenuous Use of a Man's *highest* Powers and Faculties. To *serve* God with the Determination of the *Understanding*, and the Freeness of *Choice*; first to judge, and then to choose; This is the immutable Religion of God's Creation; the Service of Angels and Men, self-established, not depending upon Institution, indispensable; the Religion of the State of Innocency: and there is nothing *beyond* this, in the State of Glory; but as *perfected* there.

763. In Religious Worship, the presence of the Mind may *Compensate* for the Absence of the Body; but the Presence of the Body cannot Compensate for the Absence of the Mind.

764. He, that doth not Govern himself by *Sobriety*; can neither do Right to Men, nor Honour to God.

765. Truth is *single*; and those, who meet in Truth, are *United.*

766. In the *lower* degree of Sin, God is *Neglected:* in the *Higher* degree of Sin, God is *Affronted.*

767. Arbitrariness, and Self-will, are great exorbitancies in the Rational world.

768. When the Sinner hath used his Liberty, to *Repent*; and God hath used his Prerogative, to *Pardon*; then Sin, which hath been, is as if it had not been.

769. *All* the Instances of Morality are *Conservative* of Humane Nature, in its several Perfections.

770. No men stand more in *Fear* of God; than Those, who most *Deny* Him, and least *Love* Him.

771. We are not to submit our Understandings to the belief of those things, that are *contrary* to our Understanding. We must have a Reason, for that which we believe *above* our Reason.

772. The right Use of our Power and Privilege, is the Essence of our Duty; and the Foundation of our Happiness.

773. Where *Knowledge* doth not attain the effect of *Goodness*, the Truth is held in *Unrighteousness*.

774. The *Rule* with which a Christian complies, is the Right of the Case: the *Principle* of his Mind, from whence he acts, is Love of Truth.

776. It is *worse* to have an Ill-affected Mind, than an Ill-disposed Body.

777. When a man *obstructs* the Reason of his Mind, by the Gratifications of the Body; or when he *subordinates* the Reason of his Mind to the Desires of the Body; then he sins against Sobriety.

778. The Reason of things is the *only* Rule, in matters of *Natural* Knowledge; and the Revelation in Scripture is the *only* Rule, in all matters of *Faith*.

779. Man contradicts his *own* Principles, and departs from *himself*; when he falls-off from *God*.

780. If a man has wrong Suppositions in his mind, concerning *God*; he will be Wrong, through *all* the parts of his Religion.

781. For men to confine the Divine Nature *to* any Material thing, or expect divine Influence *from* any Material thing, is *Idolatry*.

782. According to the Nature of Man; according to the Attributes of God; according to the Principles of Righteousness; according

to the Reason of things: These are *Laws*, which are not to be controuled.

783. Knowledge in the Understanding, is *Truth*; in Practice, is *Goodness*.

784. Darkness spoils Modesty: no man blushes in the Dark.

785. By Vice, men differ from men; as the Devils differ from God.

786. If I can shew a man Argument and Reason; I will convince his Judgment, against his Will.

787. Goodness is the *proper* Notion of *God*; and Thankfulness is the suitable Duty of *Creatures*.

788. No man is *true to himself*; if he be ill-employed.

789. What can a man look-for, when he is not *True to himself*; when he has everything within himself rising-up against himself?

790. By Knowledge, one way; and by Affection, another way; is distraction and confusion.

791. Nothing is more *Specific* to Man; than Capacity of Religion, and sense of God.*

792. None have more Feared *God* and *Death*, than those; who have wrought up themselves to Assert, there is *no* God; and that after death themselves are *nothing:* which shews, that these men sin against the innate sense of God, that is within themselves.

793. There is an affected *Atheism*; by alienating our minds and understandings from the observance of God.

794. The Primitive Rules of Moral good and evil, carry Reason with them, so immutable; that no time can abolish.

* More proper and peculiar to man, as man.——Dr. *J.*

795. We must not put Truth into the place of a *Means*; but into the place of an *End.*

796. Morality is acknowledged and owned, is farther settled and established, by the Gospel: is settled, as much as possible; *viz.* by the Creation of Man; by the Grace of the Gospel.

797. Things are greater than we, and will not comply with *us*; we, who are less than Things, must Comply with *them.*

798. Reverence God in *thyself*: for God is *more* in the *Mind* of Man, than in any part of this world besides; for we (and we *only* here) are made after the Image of God.

799. He, that doth *Wrong* to Himself, to Whom will he do *Right?*

800. Those, who are Evil themselves, are hard to *Believe* the Good that is spoken of Others: because they are *Challenged* by Others' Good which is wanting in themselves.

CENTURY IX.

801. A *Proud* man hath no *God:* for he hath put God down, and set Himself up. An *Unpeaceable* man hath no *Neighbour:* for he hath driven them all away. A *Distrustful* man hath no *Friend*; for he hath disobliged all: Who will be friendly to Him, who hath no good opinion of another? A *Discontented* man hath not *Himself:* he hath lost himself, because things are not, as he wou'd.

802. A man *forceth* himself at first; before he can Reconcile himself to Intemperance, Unrighteousness, and Ungodliness: and a man *kindly* useth himself, when he is Virtuous. He cannot *Satisfy* himself at last to Sin.

803. *Judgment of Right*, is the First and Leading Principle in Religion.

804. It is not Wisdom, but Presumption; for men to do any thing in Religion, without *true* Reason, or *divine* Direction.

805. What is not from God, by Reason or by Scripture, cannot *Recommend* Us to God.

806. As there is no other *Object* of Worship, but God; that made Heaven and Earth: so there is no other *Mean* of Worship, but the Lord Jesus Christ.

807. Where *Scripture* doth not Direct, God refers us to the Direction of *Nature*; therefore, where you have not a Text of Scripture for what you do, be Rational in what you do.

808. Give me a Religion, that is grounded upon *Right Reason*, and *Divine Authority*; such as, when it does attain it's effect, the World is the better for it.

809. Future Misery is not a Foreign Imposition by Power; but an *Acquired* Constitution of Mind: it is Guilt of Conscience, and Malignity of Spirit.

810. It is Blasphemy to say, 1. That God is a *true Cause* of the Creature's Sin; or 2. the *only* cause of the Sinner's Misery; so that, if it were not for God's Power, a Sinner, *as such*, might be safe; and, saving the Prohibition, good and evil are both alike.

811. Do not think, God has done any thing concerning Thee; *before* thou camest into Being: whereby thou art determined, either to Sin or Misery. This is a Falsehood: and They, that entertain such thoughts, live in a Lie.

812. If the Obligation of Truth were taken-off; universal Reason, which is the Rule of action, the Life of the world, the true Principle that God hath set-up, as Governor of the World; by which all men shall be judged, with which all men shou'd comply: this will thereby be dethroned and discharged. And what starts-up, in the room? mens' Lusts; which are infinite and irregular; mens' Passions; which are tempestuous and boisterous: mens' Humors; which are out of the way of Reason: mens' Wills; which are lawless and exorbitant: These wou'd fill all places; so that all men wou'd be at a loss: no man wou'd know what to do, or whither to have resource; if they once departed from the principles of true and universal Reason.

813. There is the fullest Satisfaction, from inward sense of *Reconciliation*; with God, with the Reason of things, and with the Rule of Righteousness, Goodness, and Truth.

814. It is contrary to the *order* of things; for Will and Affections to go before Understanding and Judgment. It is natural, that *Will* should follow; and that *Understanding* should go before.

815. Sincere *Intention* is Evangelical Perfection.

816. If we follow God in his Ways, when we have found Him out in his Works; we abide in the Truth: and if we do not, we Live in a Lie; and have not our highest Principles in their proper Use.

817. If impartial *Examination* goes not first, gross Folly and Superstition will follow after.

818. Conversation with God, Innocency, and Righteousness, is *Heaven* begun here: Wickedness and Guilt is *Hell* begun here.

819. He, that takes himself out of God's hands into his own, by-and-by will not know what to do with himself.

820. The *Effect* of our Religion, is our Agreement with God; in Mind and Temper: and it is the *Use* of our Religion, by it, as a Means, to introduce that Agreement: The *Accomplishment* of our Religion is, by the Exercise of it, to Enjoy God; who is our Ultimate End, and Happiness.

821. To *do good*, and to *Serve* God, are materially the same; and the Service of God is the Imitation of Him.

822. There *must be* greater Perfections, than We are invested with; and Man is an Argument to himself, that there is a God.

823. *Human* Spirits are always in some conjunction with *higher* Spirits. The *lower* things in the creation acknowledge some dependence on the higher: the higher are informative, directive, conservative, motive, of the lower.

824. Malignity of Mind, if not cured, must *End* in Hell.

825. Can a Creature be *Happy*, without God; who cannot *be* at all, without Him?

826. Peace and Rest depend upon a sense of *Reconciliation* with God: which is Felt and *Assured*, by Agreement with the Rule of Righteousness; the Holy Law, and Will and Nature of God.

827. In Acknowledgement of what Christ hath done for Us; we shou'd be gracious and merciful, *beyond* what absolute Reason and strict Right does require. In Resentment of the great benefits we have by the Gospel; we ought to act *above* the law of strict Right and common Reason.

828. In Acknowledgement of what Christ hath done and suffered, take-up *this* Resolution; that it shall be *better* for every one, with whom thou hast to do; *because* Christ hath died for Thee and Him.

829. Let God be *Recommended* to us, and let us be *engaged* to God, by his Goodness.

830. That Faith, which is not a Principle of *Life*, is a Nullity in Religion.

831. One that is a Believer, and one that is *Obedient*; one that is an Unbeliever, and one that is *Disobedient*, is the same.

832. If we be in a *State* of Religion, we find an internal Reconciliation with the Nature of

God, and with the Rule of Righteousness; so that we Harmonize with God, in all that is Good.

833. 1. Some, out of Superstition, *dare not* examine the doctrine of Religion; but blindly refer themselves to other Men: 2. Some, out of Design, *will not* examine what they profess; because they practise upon Religion, and it is not Truth, but *Interest*, that is intended by them: 3. Some, out of Idleness and Self-neglect, *do not* examine their Religion; all Their care being to be Denominated from it.

834. It is a gross mistake, to Oppose the *Faith* of our Lord Jesus Christ, to the *Moral part* of Religion: whereas the Faith of our Lord Jesus Christ is on purpose to Restore and *Reinforce* the Principles of God's *Creation*; and to Re-establish the Moral part of Religion.

835. The *State* of Religion lies in a good Mind, and a good Life; all else is *about* Religion: and Men must not put the *Instrumental part* of Religion, for the *State* of Religion.

836. Some things are Good *in themselves*; and *they* make men Good.

837. When we do any good to *Others*; we do as much or more, good to our selves.

838. *Before* a man is Provoked, he hath himself intire; but, *after* he is provoked, he knows not, how much or how little of himself will remain.

839. It is *no less* a Divine work, to *Restore* the lapsed Creation of God; than it was to Raise that Creation out of nothing.

840. An impenitent Sinner, during his Impenitency, *cannot* be pardoned; because God

cannot contradict Himself. The Rule of *Righteousness* is the Law of his Action; and the Law of his Nature.

841. The more you are offended at your *Evil Thoughts*; the less they are *yours*: the more they are your Burthen, the less they are your Guilt. The knowledge or thought of evil, is not evil: it is not what you know, but what you *consent*-to.

842. It is the way of operation with intellectual natures; to speak with *themselves*, before they speak with others: and it doth not become us, to make too much *haste* with the latter; before the former be well over.

843. If God shou'd *neglect* [not punish] a Sinner, as a Sinner neglects God; [sinning] they wou'd never meet to Eternity.

844. It is to be feared; that so much Curiosity as a Man bestoweth on any piece of Religion or Devotion, that is of *his own* Formation: so much will He abate in his conscientious Observance of that; which is of *God's* Institution.

845. Created Intellectual Nature has this, as its *proper Perfection*; to have sense and apprehension of God, in whom is all Fullness and Perfection.

846. The *true Use* of the peculiar Perfections of Intellectual Nature, Reason, and Liberty; is to Act upon God, and to Answer our Relation to Him.

847. There is a Capacity in Man's Soul, *larger* than can be Answered by any thing of his Own, or of any Fellow-Creature.

848. It is certain, that God intended Himself to be the peculiar object of Mind and Under-

standing in Man; because mind and understanding in Man are beyond the Satisfaction that is to be had in any thing, but God Himself: It is too *big* for the world; and too *good* for it.

849. That action is ill, wherein we lose our selves: and there is no *Recompense* for the loss.

850. The Obedience of the Penitent, is the *Evangelical* Righteousness of men: and the Forgiveness of Sins, is the *Imputed* Righteousness of Christ.

851. The Laws of God are not *Impositions* of Will or Power and Pleasure; but the Resolutions of Truth Reason and Justice.

852. Whereinsoever Men are concerned with God, they are sure of such an account of His dealings with them; that they are *Just* and *Righteous*: and more we do not expect from a Brother, or a Parent, [from the best Friend;] than that we shall have no other usage from him, but what is justifiable by *Reason.*

853. The *State* of Religion consists in a divine Frame and *Temper* of mind: and shews it self in a *Life* and Actions, conformable to the divine Will.

854. *Nature* is a Law to Inanimates; *Sense* is a Law to Sensitives; [Animals:] *Reason* is a Law to Rationals; [Men.]

855. The *Generation* of a *Man*, is by superinducing the Rational Soul upon the Sensitive; which makes him more than an *Animal:* the *Regeneration* of a *Christian*, is by superinducing the Divine Spirit upon the Rational; which makes him more than a *Man.*

856. God is to us, according to our Capacity. *Objects* affect, as *Subjects* are capable.

857. Our Happiness depends upon Temper within, and Object without.

858. Except in Reconciliation with God, and the Favor of Him; there is no *Security:* except in Our applications to God, and His communications to Us; there is no *Happiness.*

859. It was *probable* by Reason, it is *certain* by Revelation; that God will Pardon those who Repent.

860. God Created Man with a Vast *Capacity* of Receiving, and (answerably hereunto) with a Restless *Desire* of, greater Good; than the Creature can afford.

861. Were it not for the Light; we should not know, we had such a sense as Sight: Were it not for *God*; we should not know the Powers of our Souls, which have an Appropriation to God.

862. That is good, as a *Means*; which doth promote the *End.* There is the *Religion* of the Means; and there is the *Religion* of the End. There is *in* Religion, what is Instrumental; and what is Final.

863. It is *Natural* for Man to Harmonize with the Nature of things.

864. Habits are lost; by *forbearing* those Acts, which are Connatural to them, and Conservative of them.

865. It is the *design* of the Gospel; to reduce men to the Obedience of those Eternal Laws of Righteousness, under which we were Made.

866. There is a *Stupidity* of Mind, through gross self-Neglect; and a *Reprobacy* of Mind, through unnatural self-Abuse.

867. Man *hath*, through the possibilities of his Nature; man *hath not*, through non-Use thereof. *Matth.* xxv. 29.

868. A Mind, blinded by Ignorance, and Depraved by Vice, is Deformed; and in an unnatural, which is an uneasy, State.

869. There is nothing in Religion *Necessary*, which is Uncertain.

870. Where men are Renewed, Knowledge doth effect Goodness.

871. No man can *Command* his Judgment; therefore every Man must *Obey* it.

872. We hold all of *God*, and are accountable to Him; He is Proprietor, We the Stewards.

873. The *Law* of Right, and *Rule* of Reason, are the things endowed with Power of Warrant, or Restraint.

874. Be *hard* to take *Offense*; *slow* to take *Exceptions:* What was suddenly or pleasantly spoken, has no Teeth; no ill Meaning.

875. *Press* no Argument, beyond a rational Proposal: let every man be *hear'd:* it is else much the same, as to turn him out of company; for he is made no-body in it.

876. *Contrary* to the Nature of Man, *as man*, is the great Rule and Notion of Deformity.

877. Where *Reason* speaks, it is the voice of our Guide; a natural voice, we cannot but hear; it is according-to the very make of our nature. It is also true in *Religion*, [*Idem est, sequi Deum & rectam Rationem*;] to follow God and to follow right Reason, is all one: a man never gives God an offense; if he doth that, which Reason requires.

878. They are therefore greatly mistaken; who in Religion *oppose* points of Reason and matters of Faith: as if Nature went one way, and the Author of Nature went another. *Non aliud* Natura, *aliud* Sapientia *suadet.*

879. Man was made a Law to Himself.

880. Nothing *without* Reason is to be *proposed*; nothing *against* Reason is to be *believed:* Scripture is to be taken in a rational sense.

881. There is more *solid* Satisfaction, in good Self-Government; than in all the forced Jollities and Pleasures of the world.

882. They that Force Things, often break *themselves*; but Things return to their course again.

883. It is a gross Miscarriage; for men not to consider the *End*, not to consult the *Rule*, or to be Governed by the *Principle*, of Life.

884. What is *Heaven*, by way of *Object*, but God Himself? what is Heaven, in the *Subject*, but our inward Health, and Strength; our Rectitude, and Sanctity; our Conformity to God; our proportionableness to Him, (*pro modulo Creaturæ*,) after the measure of created Beings?

885. It is dangerous to *merit* of bad Natures.

886. *Reason* is a Principle, uniform and Satisfactory; *Passion* is a Principle, contradictious and incendiary.

887. It is the peculiar Excellency of Moral Virtue; that it does *much* Good, and can do *no* Harm.

888. They do not *advance* Religion, who [*embody it*] draw it *down* to bodily acts; or who carry it *up* highest, into what is Mystical, Symbolical, Emblematical, *&c.*

889. Christian Religion *is not* Mystical, Symbolical, Ænigmatical, Emblematical; but uncloathed, unbodied, intellectual, rational, spiritual.

890. He that Acts *without* Judgment of Reason, will soon Act *contrary* to it.

891. *Malignity* is Sin and Torment.

892. It is not for our good, to be at Liberty to do our selves Hurt. This *Religion* keeps us from.

893. Nothing *can be* a matter of *Faith*; which *is not* a matter of Revelation.

894. Heaven is a place, where God *only* Rules; where God is all in all.

895. It is but *little* Christ hath of Us; if he hath *All.*

896. Make not an Injury, where there *is none*; and there is none, where none is *intended.* In such a case it is a mere *chance.*

897. You do God *Right*, when you are Religious.

898. Fallibility is a *Reason* for Modesty.

899. Either be a *True* Friend, or a mere Stranger: a true Friend will delight to do *good*; a mere Stranger will do no *harm.*

900. No man is *Convinced* of Truth; by another's falling into Passion: but rather *suspects* Error and Design.

CENTURY X.

901. IF we do not *Revoke* the Evil, which we have at any time commited; the Guilt will lye upon our Consciences, without any *Removal*; and the Malignity will affect our Minds, without any *Remedy*.

902. There is no Happiness, or Peace; but in the Compliance of the *Temper* of our Minds with the Reason of things: which is a Conformity with the Everlasting Law of Righteousness.

903. God takes a large Compass, to bring about his *great* Works.

904. As God, in the *Natural* world, hath fitted one thing to another; whereby Ineptitude to the End is *excluded*: so *he* will also, in the *Intellectual* world of Souls and Spirits, *finally* proportion Capacities and States.

905. The *other world* will be admirable for Congruities.

906. No *man* can be without the necessary Perfections of Humane Nature, Understanding and Liberty.

907. Considering the *Supernatural* Provision of God for Man, and the *Natural* Accomplishments of Man; he is more *Sufficient* for the purposes of his Creation, than any inferior Creature whatsoever.

908. It is *no less* an Act of the *Will*; tho' a man be, at the first attempt, unwilling: yea, though he suffer great difficulty, in bringing himself to will.

909. God desires no man's Salvation, *without* his Return; and God desires no man's Return, *without* his Consent.

910. He that knows *most*, thinks he has most still to Learn.

911. Where there is most of *God*, there is least of Self.

912. Pray, with *Humility*; and Do, with *Diligence*.

913. That Power is in vain, which is never in Use.

914. A great *Faction* is many *Persons*, yet but one *Party*; and that is but one *Opinion:* such a Faction is but one man, in point of *Judgement: one* free-spirited man is, in this particular, equal to a whole Faction.

915. We Live by *Grace*; therefore it is comely for us to Acknowledge Grace.

916. The *Spirit of a Man is the Candle of the Lord*; Lighted *by* God, and Lighting us *to* God. *Res illuminata, illuminans.*

917. Men are not *so far* to press the Principles of God's *Creation*; as to Neglect the *Grace* of God: nor *so far* to depend upon the Grace of God; as to *Neglect* the Principles of God's Creation.*

918. The *Evil* of Sin depends not *only* on the Will of God, forbidding it; there is an *Intrinsic* Malignity in it, and it is destructive of the Subject.

919. In the lowest degree of Sin, there is a *Variation* from the Law of Righteousness: in the higher degrees of Sin, there is a *Contradiction* to it, and an Insurrection against it.

* Not so far to insist-on the Religion of Nature, as to neglect the Religion of Jesus Christ: nor so far to insist-on the Religion of Jesus Christ, as to deny the Religion of Nature. Dr. *J.*

920. The direction of the *Spirit* makes not a Rule, distinct from *Reason* and *Scripture:* is not a *third* Rule. The Spirit adds only Assistence; to find-out the Reason of things, and sense of Scripture. For these *two*, Reason and Scripture, are the *whole* Revelation of the Spirit; in respect of the *Matter.*

921. The Sense of the *Church* is not a *Rule*; but a thing *Ruled.* The Church is bound unto Reason and Scripture, and governed by them, as much as any *particular* Person.

922. The Notion of *Faith in* God, comprehends in it *Fidelity to* God.

923. Where there is a Principle of *Nature*, there will be Progress to Perfection; unless there be the Impediment of Violence.

924. An *Holy Frame* is a thing connatural to divine Truth.

925. He knows most, who *Does* best.

926. We cannot be Undone, but by our Selves.

927. God expects, Man should *Do*; as He makes him capable.

928. Every man, that has to do with him that is *truely* Religious, is the Better for him.

929. *True* Religion hath done only good in the world: but *Superstition* which is the *Counterfeit* of Religion, hath done the worst and the greatest Mischiefs.

930. Religion doth recover the Soundness, and supply the Defects, of Nature: it doth beautify and adorn the Soul of man, with all those Virtues; which accomplish him for a Regular Life, and for an Happy End.

931. *Truth* is not only a man's Ornament, but his Instrument; It is the *great* Man's Glory;

and the *poor* man's Stock: a man's Truth is his Livelihood, his Recommendation, his Letters of Credit.

932. Moral Endowments are the *Materials* of true Religion. There is no greater *Piety*, than true *Virtue*: but Virtue hath not the full Nature of Virtue, if there be not in it a respect to *God*. To have respect to God, is essential to true Religion; and predominant in it.

933. The Highth of his Original, and the excellency of his End, represent Man as a *considerable* Creature; that he was created by God, and appropriated to Him.

934. God's *Image* is upon Us; and we belong to Him.

935. *Charity* is a great deal better than *Liberty*.

936. To have worthy Thoughts of God, and to be well-affected towards Him; is the *sum* of our Devotion.

937. God would never have made Man to that Highth and *Excellency* of Nature; if he had designed him only to worldly Drudgery, and Employment here *below*.

938. *God* is the Object, which does *fully* exhaust and draw-out, which does *perfectly* exercise and employ, the Faculties of Mind and Understanding.

939. Let us all so Live; as we shall *wish* we *had* Lived, when we come to Dye; for that only *is* well, that *ends* well.

940. Many *now* think, Nothing is *Enough* for them: they may think *hereafter*, they had *too Much*.

941. The being Righteous in our dealings with men, grounds an *expectation* of being Righteously dealt-with, by them.

942. The Reason of a man's Mind *must* be satisfied; no man *can* think against it.

943. A man's *Reason* is no where so much satisfied; as in matters of *Faith.*

944. Repentance *doth* alter a man's case, with God: and therefore Repentance *shou'd* alter the case, between one Man and another.

945. God is more forward to Over-look, than Men are to Acknowledge, their Imperfections.

946. It is to be supposed, that the matters of Faith are *perfectly agreable* to the Nature and Relation of things; which God originally made, and thoroughly understands, and which He neither Contradicts, or Varies from; because that would be to Contradict and Vary from Himself.

947. The Religious represent God to themselves, as *Amiable*; the Superstitious represent God to themselves, as *Formidable.*

948. Religion is a *true Friend* to humane Nature: in the first instance, it doth Uphold and conserve; in the next, it doth Repair and Recover and Restore the Principles of God's Creation, lost in Man by ill-use, or neglect of Himself.

949. Religion doth lay the Foundation of mental Peace, Satisfaction, and Content.

950. That which doth not, by it's Self, or by it's Operation, Sanctify a man's mind, and make him better; is not *Religion.*

951. Those, who are *sincere* and *honest* in their Religion, *Are* and *Do* always, what their Religion requires: they are so, in their *Temper*; and they do so, in their *Practice.*

952. Hypocrites, Designers, and Practisers upon Religion, are not under the Power of Religion; but Religion is under the Power of their Designs.

953. As great a mind as God hath to *Convert* Sinners, He never did *Force* them; but doth *Persuade*, and deal with them according to the Principles of their Make.

954. To *Impose* what is Unreasonable, is to Usurp upon the Creation of God.

955. A man is concerned to admit *nothing* as Religion, but what is *really* such; and what he does admit as Religion, he must be Answerable to, in Temper and State, in Life and Practice.

956. Religion doth possess and affect the *whole* man: in the Understanding, it is Knowledge; in the Life, it is Obedience; in the Affections, it is Delight in God; in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor, Ingenuity; in our Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness: Religion makes men *Virtuous*, in all Instances.

957. Religion has different Denominations and *Names*, from different Actions, and Circumstances; but it is One *thing*, *viz.* Universal Righteousness: accordingly it had place, at *all* times; before the Law of *Moses*, under it, and since.

958. *Not having mine own Righteousness*; [*Phil.* iii. 9. One of the δυσνόητα 2 *Pet.* iii. 16.] is, in effect, not being recommended to God, by mine own Worthiness; not left to stand or fall, by mine own Deservings.

959. *Rom.* i. 25. *Worshipped the Creature*, παρὰ τοῦ Κτίσαντα· not—*more than the Creator* or *above* the Creator: but in *conjunction* with the Creator.

960. The Way, the Truth, and the Life [*John* xiv. 6.] that is, the true Way to eternal Life.

961. The golden Calf [*Exod.* xxxii. 1.] was made, in stead of *Moses*, the Mediator; not in stead of God, Jehovah. The Idolatry of the world has been, not about the Object; but about the Mean, of Worship [Mediator.] Keep your-selves from Idols [1 *John* v. 21.] in opposition to Owning Jesus Christ [ver. 20.] So *Rev.* xiv. 9, 11. contrary to 4, 7. and xiii. 5. and 2 *Thess.* ii. 3. *Phil.* ii. 10. *Col.* ii. 18.

962. *None* of those, who *had* the Holy Spirit, in it's extraordinary Gifts, were saved *by it:* and *Many*, that had *not* the Holy Spirit in it's extraordinary Gifts, were saved *without it*; both before and since.

963. Sinners had rather be in *any* Company, than *alone* with themselves: had rather be in *any* Employment, than in *Reflection* upon themselves.

964. The Creator of the world can be under *no* Confinement to any place in it.

965. Our *moral* actions are the foundation of our *future* condition.

966. Never was Religion any man's hindrance: it is, at least, Harmless and Innocent: and it doth not deserve that Sacred Name, if it does us no Good.

967. If thou goest about any thing in a *Passion*; thou takest upon thee to do a *manly* act, when thou art *not* a man.

968. He had behaves himself *gravely*, may command the *Consciences* of other men; though he cannot stop their *Mouths*. No man is *despised*; but Himself is the main Cause of it.

969. Nothing is more *Spiritual*, than that which is *Moral*.

970. A man may *use*, what he finds does better *dispose* himself for any religious Duty; as Fasting and Solitude may: but the *Danger* is, to fancy; such a thing will *recommend* us to God.

971. A *well-meaning* Person is more in danger of *Superstition*, than of *Heresy:* Religious Ingenuity makes men *abhor* Profaneness and Heresy.

972. The more we *Use* Wisdom and Virtue, the more they are our Own; and the more we have of them.

973. In God, it *is* always infallibly as it *should be*; but in Creatures, *is*, and, *ought to be*, are often divided.

974. There is no *Fate*; but on our part Reason and Prudence; on God's part Providence: and this Providence, and all *necessary* Help, are as sure and certain; as the Existence and Perfections of God.

975. No man doth think, Others will be better to Him; than He is to them.

976. They, who mistake the Means for the End, may be reproved; without prejudice to the Means: for the Use of *Means* is nothing, if there be not *thereby* an Attainment of the End.

977. He that believes what God saith, *without* Evidence that God says it; doth not believe *God*, while he believes the Thing, which comes from God.

978. To talk much of one's *Self*, is to disparage Others; to usurp over them, and give them Law.

979. Then you have hear'd a thing *often* enough; when what you have hear'd is pass'd into a Principle, and makes a Constitution of Mind, and is seen in Practice.

980. Our *Zeal* must be kindled with pure fire from God's Altar; that it may rather Warm, than Burn; Enliven, rather than Enflame.

981. Determinations, *beyond* Scripture, have indeed *enlarged* Faith; but lessened *Charity*, and multiplied Divisions.

982. When the *Love* of Truth rules in the Heart, the *Light* of Truth will guide the Practice.

983. The Practice of Religion is the *true Use* of those Faculties, with which God hath invested Humane Nature.

984. *Some* are the *worse* for their Religion; but such Religion is certainly bad: If this Notion be not understood and admitted; " that Difference " of Opinion, in some matters about Religion, " shou'd not make Difference in Affection; " We shall *All* be the worse for our Religion.

985. The malignity of Sin does, in time, Vitiate the *Principles* of Nature; and the Sinner comes to Live intirely by Sense and Passion; who has been wont to put a Violence upon Judgment, Reason, and Conscience.

986. He only can *effectively* Absolve men from their Sins; who can loose the Bonds of Death.

987. None so Empty, as those; who are Full of *themselves*.

988. It is most *Christian*, and most *Politic*, and most *Prudent*; as the *best* rule for an easy passage, through the world, which at best is troublesome enough; neither to *Provoke*, nor be *Provoked*.

989. *No* man's *Inferiority* makes him contemptible: *Every* man, taken at his *best*, will be found good for *Something*.

990. Religion begets in us Rational confidence, and a transcendent Pleasure.

991. The work of *this* State is, to bring our Bodies into Subjection to our Minds; and to bring our Minds to Harmonize with God.

992. There ought to be a Sovereignty of mind and understanding, above Sense and Affection. We ought to use the Means; and enjoy the End. Man is more than bodily Temper, Complexion, and Constitution. A man existing in Time, ought to consider himself as lasting to Eternity. There ought to be a Subordination of the transactions of Time to the Subsistencies of Eternity.——These and such like *Principles* of Reason are to the Soul; what Forms and Qualities are to Nature.

993. We may observe Scripture, in matters of Disputation, not to speak *curiously;* but rather loosely, with indistinction: and some times to appear to favor *both* Parts.

994. To be Challenged by the *Reason* of a man's *own* Mind, goes nearer to his heart; than to be censured by all the world besides.

995. All the ways of *God* are ways of Goodness, Righteousness, and Truth: why shou'd not *Our*'s be so too?

996. He that yields Obedience to Truth, does Right to himself; and, as a man knows things to Be, so should he Do.

997. They have a Reason for it, which the Apostle had not; who *reject* the *Use* of *Reason*, in matters of Religion: but we *must* be *Men*, before we *can* be *Christians*.

998. We cannot Remove *too much* Imperfection from God; cannot Ascribe *too much* Perfection to Him: therefore God is *more* Knowable, than any thing else.

999. Judgment and Practice *will* comply one with another.

1000. We ought not to *Name* God; without a *Sense* of Him upon our Minds.

1001. *Habak.* ii. 4. { *Rom.* i. 17. Justified by Faith. *Gal.* iii. 11.—saved— *Heb.* x. 38. Live by Faith.

Quotations in the *New* testament, out of the *Old.* Either there is 1. the like notion; or 2. a parity of reason, though the case be different; or 3. they are founded in the proportion of Times one to another; or 4. they are bare Allusion, or Accommodation; or 5. the respect of Type and Anti-type; or else 6. the Scripture delights in Scripture phrase; or else 7. for the increase of Sense.

1002. God *abates*-of his own Right; that the Condition of Man might not be *forlorn.* Wherever there is a Right, there is a Power to moderate and abate-of that Right; yea, to part with it, if we please: Any man may take *less* than his Right; may pardon upon *any* Satisfaction; upon *no* Satisfaction. We all say, *We* have this Right: and will we deny it to *God?*

1003. There are *Sufferings*, which are no Punishments; as 1. the effects of God's absolute Sovereignty: [*Jacob* and *Esau*] 2. those, which come from Probation and Trial: [*Job*] 3. which come for exercise and increase of Virtue. 4.

which we are involved-in, thro' the neighbourhood of Sinners: [*Josiah* overborne by *Manasses'* Sin.] 5. which prevent Sin and Misery: [as, knowing the power of Infection, taking the Righteous away by Death from the Evil to come.] Those Sufferings in this world only are Punishments; where *Sin* is the natural or moral Cause of Suffering.

1004. We are not Men, so much by bodily Shape; as by Principles of Reason and Understanding: wherefore those, who discharge Reason from having any thing to do in matters of Religion, do no true Service to Religion: do rather pursue the Apostasy of the first *Adam*, and raze the foundations of God. For all the greater Rights, *majora jura*, *αἰώνια δίκαια* are founded in Reason; are presupposed in Christianity, are acknowledged and reinforced.

1005. The Materials of Religion are Principles of Happiness, Ingredients into it: our Obedience to the unchangeable Laws of Righteousness is our Religion; our being renewed in the Spirit of our minds, is the *State* of Religion; our being restored to the Image of God, whereby we are prepared for future Glory, is the *Effect* of Religion; our agreement with God, in Mind and Temper, is *Consequent* upon Religion; our worshipping God, and doing *Him* Service, is the *Use* of Religion; our Happiness in the enjoyment of God, is the End, Result, and final *Accomplishment* of Religion. In these, we exercise our Religion; and enjoy our Happiness: Out of these, we are neither Religious, nor Happy.

1006. If, under pretence of the *Spirit*, any one produces what is inferior to Sense, Reason, or the improved perfections of man in a natural way; he is certainly deserted of God, sunk below his Species; who will give such a one Credit. *Prov.* xiv. *Fools believe every word.* It is a great Weakness in us to take *less* at Man's hand for Assurance; than God, when *He* would have us believe, doth of His own accord give.

1007. Religion *is not* a Hear-say, a Presumption, a Supposition; is not a customary Pretension and Profession; is not an Affectation of any Mode; is not a Piety of particular Fancy; consisting in some pathetic Devotions, vehement Expressions, bodily Severities, affected Anomalies and Aversions from the innocent Usages of others: *but* consisteth in a profound Humility, and an universal Charity.

1008. *Several* Forms of words in Scripture express the *same* State, and so vary only the notion; (and χέσεις·) differ not materially; but in Substance are the same. To stand upon nice and accurate Distinctions of them, is needless; useless; since Scripture uses them *indifferently.* [Regeneration *&c.*] This is fit to be known; to avoid troublesome multiplicity in Religion, and the possessing the minds of men with thoughts, that Religion is more intricate and voluminous; than indeed it is: whereas Truth lies in a *little* compass, and *narrow* room. *Vitals* in Religion are *Few.*

1009. I can give no *Offense* to any; when I worship Him that made me, in the truest Use and highest Improvement of my choicest Faculties: for this Worship is internal, invisible, mental, spiritual.

1010. 2 *Cor.* xiii. 11. Be *perfect*] The same word in the original, as *Matt.* iv. 21. *Mending* their nets.

1011. It is not adviseable to make ourselves a Religion; *in materia libera:* We shall be in danger of being tempted, to value ourselves *by* it; to hold others *to* it; to abate as much *for* it, in things of weight.

1012. *Col.* ii. 23. Ἀφειδία σώματος, the *Neglecting* of the Body; hath no more of Religion in it, simply; than Πλησμονὴ σαρκὸς, the *Satisfying* of the Flesh; mention'd with it: nor does there seem to be any reason; why *Will-worship*, in this same passage, shou'd be taken in a worse sense; than it's companion in the place, *Humility.*

1013. In *Worship*, there is 1. Apprehension of the Object; and Acknowledgement of it's Perfection: 2. Union with the Object; and Affection to it: 3. Sense of Infirmity; and Dependence on the Object. These are things in Worship; of which nothing can be done, but by the *Spirit.*

1014. The more Mysterious, the more Imperfect: That, which is *mystically* spoken, is but *half* spoken: As Darkness is, in compare with Light; so is Mystery, in comparison with Knowledge.

1015. A *sound* Mind can not be, without Modesty and Humility; a sound Body can not be, without Temperance and Chastity.

1016. If I am, by the faculty of Reason, capable of God; then I am, by the use of Reason, to take cognizance of God: if I am, by the faculty of Will, capable of choosing Good; then I am in the use of Will, to choose that which is Best: even God, the chiefest Good: if

I have in me Superior and Inferior Powers; then I am to govern those which are Inferior by those which are Superior: if I am Accountable to One, who will examine me by Reason; then I am bound to act, that I may be able to give Account of my self to Reason.

1017. It is no Disparagement to the Divine Spirit; that what is Pretended to come from it is *examined*, by Reason and Scripture; and also the ground of any man's Pretensions to that Spirit.

1018. It is not *Morally* good; to forbear the Use, or abandon the Possession, of what is *Naturally* good: *Mortification* is not denying our Bodies; but denying our Lusts: Contempt of the World is not *Piety*; but Contempt of those that have the World, is *Pride*. And indeed, Pride and Humility are not distinguished by Wealth and Poverty.

1019. We must Learn of the Divine Wisdom, Imitate the Divine Goodness, Depend-on the Divine Power.

1020. We cannot Live among one another; without being in some Danger from one another: but this is the case of the Great and Rich; as well as of the Mean and Poor. The former have *not less* than the latter of Dissatisfaction, Anxiety, Fear, Danger: nay, the Rich Man hath as *many* Dependencies; as the Poor: though not the *same*.

1021. Reason is the Foundation of Nature: Learning is the Super-structure of Art.

1022. In the Gospel we are taught the Expiation and the Extirpation of Sin: Satisfaction was Necessary, to make Expiation; that the

Law might not be counted Void, that Sin might not be counted Slight, that Repentance might not be counted Sufficient, [and what hope is left to the Incorrigible of Impunity; which is not even allowed the Penitent, without Satisfaction!] that Punishment might not be counted Arbitrary, that Pardon might not be counted Indifferent, [but a thing meet fit and necessary for discountenancing Sin;] that Grace might not be counted Exorbitant; that Prerogative might not be counted Dishonourable. By this Satisfaction, God provided for the Discountenancing of Sin, on the other hand; and for the Saving of the Sinner, on the other.

1023. As Sin is a Vitiating the Reason of Man; the Restauration must be by the Reason of God; by Christ, ὁ λόγος.

1024. God hath not provided better, for any effect; upon which the Being and Welfare of the Creation depends: than He hath for that Faith and Obedience, upon which the Salvation of a Sinner depends.

1025. Goodness and Wickedness can not be *Reconciled: God* is unchangeable in the one; and the *Impenitent* is unchangeable in the other. God *can not* be reconciled to Unrighteousness; and the Impenitent *will not* be reconciled to Righteousness.

1026. Man is enjoined nothing, by the Reconciler; but what is Good, and Best in it's self; Necessary, and Best for Him: *viz.* to lay-aside the *Devilish* Nature he was in, by Pride and Malice; and the *Brutish* nature he was in, by Sensuality and Intemperance.

1027. Let there be a *proportionable* care, against mis-apprehensions in Judgement, mis-expression in Words, and mis-carriage in Practice.

1028. The best way to find out, what is *Religion in us*; is to inquire, what is *True concerning God:* for Religion in Us is our Resemblance of God; who is ever best pleased with those things in his Creatures, which are most eminent in Himself.

1029. Sinners are neither suddenly punished, nor certainly pardoned, nor ever countenanced, nor at all neglected; but graciously *forborne.* Our *Time* here is the Measure of God's Patience, and the Fruit of His Goodness.

1030. How much *Easier* is it; quietly to enjoy, than eagerly to contest! How vastly *wiser!*

1031. Allow for difference of *Temper*, before you consider the *Religion* of the party. The activity of Choler shou'd not have the esteem of Divine Zeal; the mild Sanguine complexion shou'd not have the honor of Christian Meekness; the black Melancholy shou'd not be condemned, for the heart of Unbelief; the dullness of Phlegm should not fall under the censure of Dead-heartedness towards God.

1032. "Prince and Saviour," is God's conjunction: We affect Punitive Power; and glory in it. Let any have the *Executive* part of Justice, a wise and good man will say; rather than my self.

1033. The same Scripture [*Acts* v. 31] makes Repentance stand for *All* in Us; and Forgiveness of Sins for All with God towards Us.

1034. It is usual in Scripture to summ-up all Religion, sometimes in a single Phrase;

otherwhile in one Word. The reason may perhaps be; because never any of these is *alone*.

1035. It is *true* Courage; to suffer-for what is Good, and to blush-at what is Evil.

1036. To multiply Questions, is not the way to improve Religion: the Zeal of man shou'd be turned, from Curiosity of Speculation, to Honesty of Practice.

1037. The great things of God are subject to His own resolution: We are concerned, but not consulted, in them.—[Messiah.]

1038. Evil bears-down the Law against it, by Violence; and sets-up a Law for it, by Custom.

1039. It was always Faith and Obedience; under every Dispensation.

1040. To a wise act of *Judgement*, many things concur—*Respicere praeterita*, *Inspicere præfentia*, *Circumspicere contingentia*, *Prospicere futura*. Such sober measures are too cool and slow for Imagination; which is active and unruly. Judgement is calm and severe; Invention is lively and pleasant.

1041. It is a great Performance, *Hoc agere*; to mind and attend-to what we are about: He, who hath not a certain mark in his Eye, will shoot at Rovers. *Anima*, *quae ubique est*, *nullibi est:* He, that thinks of every thing, thinks of no thing. The most Buisy men make the least Riddance of Work. It is not within our measure and proportion; to be good at every thing.

1042. All Objects affect; and all Faculties incline: God and Nature have appointed a *directing* Principle; [τὸ ἡγεμονικόν] that there might be, in Multiplicity, a reduction to Unity; Harmony and Uniformity, in Variety.

1043. Let the intermediate Ends be warrantable; and the ultimate End worthy.

1044. They can make no Return, who have no Reception; they can give no Answer, who do not understand the Question.

1045. The Devil often finds work for Them, who finds none for themselves: our Faculties can not lie Idle; but, if not employed, will turn upon themselves.

1046. In sending Christ, God did a New thing, in respect of the Means; an Old thing, in respect of the End: It was, in the state of Creation; it ought to be, in the State of Regeneration; it will be, in the state of Consummation.

1047. The Spirit of *Pride* is the great Monopolizer of the world; but they only are in danger of Self-Conceit, who want Self-Knowledge. The Proud man lives in the Paradise of Fools; and neither in what he thinks, or does, or look-for, or promises himself, is there any thing sincere or true.

1048. Scripture mentions several particulars often; (as *Eph.* iv. 31, 32.) not so much for the sake of making the Distinction accurate, as the Exclusion universal.

1049. Let not any man speak; when he is himself in a Passion; nor to any one, that is so.

1050. Speak no Evil: out of Conformity to God, out of Contradiction to the Devil, out of Obedience to Religion, out of Care for our Selves, out of Consideration of Others, out of Allowance for Imperfection [the Imperfection of our State].

1051. The Materiality of *Vice* is in the Complexion of the Body; the Formality of Vice is in the Consent of the Mind.

1052. The self-same thing in man is the *Matter* of *Virtue*, and of *Vice*; when the Consent of the the Mind is the *Form* of Vice, the Dissent of the Mind is the Form of Virtue; and *vice versa*. There was in Man's Nature, at the Creation, the Matter of Vice, as well as of Virtue; the one cou'd not have been, without the other: for the same thing is the Matter of either. And as this was in Man, so it was in the World: and the Matter of Evil is not Evil.

1053. He, that *wrongs* any Creature, sins against God, the Creator: because God is the Owner of the Creature, the Mainteiner of Right, the Avenger of Iniquity, the Rule of Obedience, in His Nature, or by His Will.

1054. It is Necessary to know, *what* God has reveled; concerning the way of Pardon by Christ: it is Impossible to know *more than* He has reveled. If men wou'd forbear to explicate farther; there would be more Christianity, and less Controversy.

1055. Expiation of Sin is made: when, upon something done or suffered, (either or both) according-to God's pleasure appointment and acceptance; God is pacified, the Fault is pardoned, the Guilt extinguished, the Punishment prevented, and the Sinner released. [Ἀπολύτρωσις. *Eph.* i. 7. *Col.* i. 14. *Heb.* ix. 12. Καθαιρσμὸς· *Tit.* ii. 14. *Heb.* i. 3. 1 *John* i. 7. Ἁγιασμὸς *Heb.* ix. 13. Ἀθέτησις ἁμαρτίας· *Heb.* ix. 26. Ἱλαστήριον· *Rom.* iii. 25. Ἱλασμὸς· 1 *John* iv. 10. Καταλλάγη· *Rom.* v. 10, 11.

1056. A Good word costs as little, as a Bad one; and is worth more: is more to the purpose.

1057. "Thy good things"—Instruments of Virtue, and Arguments to Thankfulness.

1058. *Conscience* is God's Vice-gerent; Θεὸς ἔνοικος the God, dwelling within us.

1059. "That it *might be* fulfilled"—that is; So it comes to be fulfilled: this comes to be the case represented by the said Prophet; [ἵνα ἐκβατικὸν not αἰτιατικόν consequential, not causal.]

1060. To *lessen* the number of things *lawfull in themselves*; brings the Consciences of men into Slavery, multiplies Sin in the world, makes the way Narrower than God has made it, occasions Differences among men, discourages Comers to Religion, rebuilds the Partition-Wall, is an Usurpation upon the Family of God, challenges successive Ages backward and forward, assigns New Boundaries in the world, takes away the opportunity of Free-Will Offerings.

1061. These four things are in conjunction: the Freeness of Grace, the Fullness of Satisfaction, the Virtue of Pardon, the Efficacy of Repentance. All is done for Us, that was proper; or is possible.

1062. "Holding the Truth in Unrighteous-"ness; Leaving the Natural Use; Not Discern-"ing the Lord's Body; Not Holding the Head; "Turning the Grace of God into Lasciviousness." ——are characteristical forms of speech for Specifical miscarriages, in their several instances.

1063. It pleased God to provide such a *Justification* of *Righteousness*; that it shou'd be practised by Christ, in the Human nature of Sinners: and such a *Condemnation* of *Sin*; that the Human nature of Sinners, in which Christ practised Righteousness, shou'd notwithstanding Die.

1064. In a sinner, there is an Insurrection of the Higher Faculties against God; and of the Inferior Faculties against the Superior.

1065. Some things are according-to the *Nature* of God;—Holiness, Righteousness: some, according-to the *Relation* we stand-in to *God*, as Creatures; Reverence, Submission: some, according-to our *Capacity*, as Intelligent and Voluntary;—Consent of the Mind: some, according-to our *Composition* and Make; [Soul and Body]—Reason above Sense, Body subservient to Mind, Sobriety sovereign to the Mind, Temperance conservative of the Body: some, according-to the mutual *Relation* between Us and our *fellow Creatures*;—Justice, Righteousness. These are matters of general Obligation, and universal Acknowledgment.

1066. God accepts *that*, as the Condition of a Covenant; which *was* the Duty of Man's Creation.

1067. He, that first *Reproves* is unwilling to Punish.

1068. The Times behind us are junior; the times before us, senior: the Seniority of the World is to come; the Juniority of the World is pass'd. [*Antiquitas Saeculi est Juventus Mundi.*] Why do we attribute perfection to the World, backward; and to a Man, forward?

1069. The *Jewish* Church was not so under the Law, as not to be under Grace: and the *Christian* Church is not so under Grace, as not to be under the Law.

1070. It is a thing of the greatest Importance; upon what *Authority* we Believe.

1071. The *history* of the Creation mentions only the *positive* Law: the *state* of the Creation

held-forth the *moral* Law. [ἑαυτοῖς νόμος· need no other declaration.]

1072. Ἔυκαιρος Βοήθεια· for all variety of States; for all diversity of Seasons; for all difference of Cases; for all sorts of Supply.—Seasonable:—when call'd to act; when in danger to fall; when ready to be assaulted; when brought to account.

1073. Too much *Foresight* wou'd make too little Self-enjoyment.

1074. The Right to *Pray* is a Trust; from those, who are to pray *with* us: therefore nothing doubtful and uncertain, or peculiar and singular, shou'd be put into our Prayer; or be matter of it.

1075. Ill-nature doth not credit the effects of Good-nature. We shall hardly think truely of God; if we be not *like* God: and They must needs misrepresent God, who think Him such as Themselves; before they have made Themselves such as Him.

1076. No man will *attribute* the Good done by another, to a better Disposition; than is in Himself: therefore an ill-natur'd man either will not believe, what is done by a good-natur'd man; or will ascribe it to Design: or perhaps, to Folly.

1077. God accounts of Men, rather 1. according to their *settled* Constitution, than according to their particular Disturbance; 2. according to their *general* Course of Life, than any Occasional act; 3. by what they do with *Choice*, than by what they do with Reluctance; 4.—in the *full use* of their Reason, than in the Hurry of Confusion; 5.—with their *Intention*, than contrary

to it or without it; 6. by what they do through *Resolution*, though after much Struggle: and God makes Allowance for Weakness and Frailty, in the Manner.

1078. The Execution of Malefactors is not more for the Credit of Governors; than the Death of Patients is for the Credit of Physicians.

1079. What is *good*, only because God (our Creator) commandeth it; we do out of Gratitude to God, (our Creator) who commandeth it: for it were Ingratitude to use our Faculties against Him, who made and gave them.

1080. The Virtue of every *Instrument* lies in it's *Use*; and if the End be not attained, the Instrument is vain: So it is, as to Instruments of Religion, Prayer, Fasting, Sacraments; when we are brought to a Religious frame of *mind*, and put upon a Religious course of *life*; then the Use of the Religious Instrument is *right*: not else.

1081. Among *Politicians*, the Esteem of Religion is profitable: the Principles of it are troublesom.

1082. *Embodied* acts, such as the Sacramental are, are beneath acts purely *mental* and spiritual; such as Prayer is. It is not for the credit of Religion, to lay *all* the stress upon *one* motion in Religion; and to be remiss in others: nor to advance a *temporary* act, accomodate to the state of Imperfection; above acts purely spiritual, which are to continue to Eternity.

1083. 1 *Cor.* xi. The Failing is, μὴ διακρίνων· doing without Difference: the Indisposition is, σχίσματα, αἱρέσεις. v. 18. and μεθύει· Intemperance: the Danger is, κρῖμα· not κατάκριμα·

1084. The *moral* part of Religion consists of things good in themselves, necessary and indispensable: the *instituted* part of Religion consists of things made necessary only by the determinations of the Divine Will.—He, that denies the former, is Atheistical; he, that denies the latter, is Infidel.

1085. It it a pregnant argument, that Wisdom hath not governed the world: that many have more readily received pretending *Enthusiasm* and Prescience, with sacred regard; than wisest Laws and best Reasons. *Socrates* overthrew Enthusiasm and Superstition; when he taught men to receive *no* Doctrine, against or without Reason.

1086. The world will never be released from the *Superstitions* of the *Roman* Church; till men confine themselves, in matters of Religion, to free Reason and plain Scripture.

1087. God assured his rejection of the *Jewish* Church, and His acknowledgement of the *Gentile* Church; by His taking *Prophesy* wholely from the one, and at the same time giving it to the other.

1088. God, who made us what we *Are*, wou'd have us employ and improve what we *Have:* Faculties, without any acquired Habits, witness for God; and condemn Us.

1089. *Weigh* every matter of Religion; till the mind receives Satisfaction about it: God gives this Allowance; and will stay for Observance, in that particular; till it be done.

1090. If you *See* not well, *Hear* the better; if you see not far, hear the more: the Consequence of Truth is *great*; therefore the Judgement about it must not be *negligent.*

1091. The *state* of Religion in it's Subject, consists of *three* parts; 1. the due Composure of the mind; it's calm and quiet Temper, it's settlement in Peace through the established Government of sober principles of Reason and Understanding over Sense and brutish Affection. 2. an universal Reconciliation with the whole Creation of God; particularly a living in Concord and good Will with those made in our Image and Likeness; a hearty and true Endeavor to promote and advance the general good of Mankind. 3. the Mind being united to God, by Faith and good Affection.

1092. Why should one deal roughly with his Bosom-Friend, the Sense of his Mind; which, if in Peace, is his Solace in all Solitaries: to gratify an Acquaintance, which goes and comes !

1093. Let our Souls have their *Due*; and our Bodies not *too-much*.

1094. Ἀλυπία, Ἀταραξία· Happiness, Heart's-Ease in the world—Not trouble our-selves *backward*, for those things that are gone; nor *forward*, for that which is not yet.

1095. The perfection of Wisdom must *abound* in Care; the perfection of Goodness, in Beneficence; the perfection of Power, in Activity.

1096. The most advantageous *Institution* of Religion is in Health and Strength: the most necessary *Use* of Religion is in Anguish and Death. We are not then *fit* to Learn; when we are called to Use.

1097. *Fear*, is the denomination of the Old Testament; *Believe*, is the denomination of the New.

1098. *Fallibile falli*, is no more; than *Fragile frangi*, and *Mortale mori*. Every Creature is fallible; may *fall* in respect of his Being; may *fail*, in his Operations: he may be up-held *ab extra*; but is *ab intra* defectible both ways. What is Created, must be Finite; and what is Finite, must be Fallible: when therefore God made a Creature, [finite and fallible] He resolved to Forgive; upon Repentance and Amendment.

1099. If Placability be an Excellency here below, it is by Derivation from above; is originally there, and so more abundantly: for what is by Imitation and Participation, must be Less where it is secondarily, than where it is primarily.

1100. He, that *repents*, for what is done in time *pass'd*; resolves to *obey*, in what he does for time *to-come*.

1101. AS Sin is a Reflection upon God, the Sovereign; so He is *concern'd* to vindicate his Honor: as Sin is Malignity in the World; so God, the chiefest Good, is concern'd to oppose it; and deliver the Creature from it.

1102. The *worst* of men do not so much need *Our* forgiveness; as the *best* of men need the forgiveness of *God*. We have cause to be Displeased with our-selves; but not to Throw-away our-selves.

1103. There is no *hindrance* of God's Pardon, from the Unchangeableness of His Nature, from the Strictness of His Laws, or from the Necessity of His Justice.

1104. The great Excellence of Christ's *Sacrifice* did consist in the Moral considerations belonging to it.

1105. It is *Venerable*, to have Will to do Good; when one has Power to do Hurt.

1106. He is *wanting* to his own Life, who cuts-off his Access to God: accordingly, no Creature is so unprovided and desolate, as the Atheistical and Profane; the one has denied God in principle, the other in practice. But Religion provides-for the worst condition; because it admitts us to the full use of God.

1107. There is but *One* Church [one Religion] in all ages. It is *thought*, the World does not grow Old; it is *certain*, the Church does not.

1108. All acts of Vindicative Justice and Mercifull Forgiveness, are subject to *Wisdom*. Actual Punishment is not necessary to the upholding of Government: but only the Power of Punishing, or Pardoning; as seems good to Wisdom.

1109. Many make and use their Religion but as an outer Garment, made in fashion; to put-on abroad, put-off at home.

1110. The favorable Declarations of God are called His *Covenant*—[The Rain-Bow.]

1111. In worldly and material things, what is *Used* is spent: in intellectuals and spiritual things, what is not Used is not Had.

1112. Men are in Thought and Apprehension such, as they are in Temper and Affection.

1113. A good man's Life is all of a piece.

1114. The *Scripture* denominates none a *Sinner*; from common Infirmities, involuntary Acts, invincible Errors, strong Temptations, or first Irregularities.

1115. Our *best* Entertainment is with our own mind; and by communication from other good minds.

1116. It is a wonder, any shou'd think; That *might* be done by Sacrifice: which *cou'd not* be done by mental Devotion. Nothing in Sacrifice cou'd be acceptable to God; but the *meaning* of the Sacrificer.

1117. Quære, Were Sacrifices Expressions of Homage, Signs of Gratitude, Imposition of

Mulcts, or Gratification of Priests, the Servants of God?

1118. We are *absent* from God; not by being *other-where*, than He is; who is everywhere: but by being *other-wise*, than He is; who is all Good: by a sensual Life, a worldly Mind, a wicked State. οὐ τόπῳ, ἀλλὰ τρόπῳ.

1119. *Jewish* Sacrifice was Ἀμάμνησις ἁμαρτιῶν· *Heb.* x. 3. *Christ's* Sacrifice was Ἄφεσις ἁμαρτιῶν· *Matt.* xxvi. 28.

1120. The Being, which is most pure and undefiled, is not to be *served* Ψυχαῖς νοσώδεσι· with diseased minds. [Nothing with Blemish was to be Sacrificed.] We must come to God; with intention to forsake Sin, when we pray it may be forgiven; with disposition to make use of the Grace we beg; with resolution to set-about what we pray we may do: For our Prayers are to be Instruments of Piety and Virtue.

1121. God hath rejected His *own* Institutions; when they have been made Final, put in competition with Morals, or made compensations for Morals—*Isa.* i. 11—17. lxvi. 3. Mic. vi. 7, 8. *Jer.* vii. 4, 5. *Amos* v. 21. *Isa.* lxiv. 6. *Rom.* xii. 1. *Eph.* v. 27. *Rev.* xix. 8. 1 *John* iii. 7, 8, 9. *Rom.* viii. 2. Institutes have their foundation, in the *Will* of God; and the matter of them is alterable: Morals have their foundation, in the *Nature* of God; and the matter of them is necessary and unalterable.

1122. Make *allowance* for Ignorance and Incogitancy, for Necessity, for harder Circumstances, for Misapprehensions and Mistakes, for Frailty and Infirmity: be wanting in nothing,

that the Reason of the thing and the Equity of the case call-for.

1123. Take-away the *Self-conceited*; and there will be Elbow-room in the world. The Lesson given by Wisdom is Γνῶθι σεαυτόν· and none have learned it, but the Wise.

1124. It is soon enough to Determine, at last; it is too soon to Determine, at first.

1125. Creatures *universally beneficial* have been look'd upon, as lively Representatives of God: [Sun, Moon] therefore it is Nature's Sense, that God is Good and Communicative. If God be not endeared and recommended to us by His *Goodness*; we shall never be engaged to His Service, by our Sense of it: for our Returns are the Fruits of our Resentment.

1126. Sometimes, more than Men; other-while, less than Children: one-while, Melancholy and wholly at a loss; as if we could do nothing: another-while, Intoxicated with Pride and fond Opinion; as if we cou'd do all things: Of the multitude of thoughts, which come into our minds; how Few come to any thing! That is nothing to us, by-and-by; which a little before was one of the greatest things in the world.

1127. Religion is *not* a System of Doctrines, an Observance of Modes, a Heat of Affections, a Form of Words, a Spirit of Censoriousness.

1128. Look we upon our-selves, as subordinate and subservient: take no more, than the place and proportion of *second* Causes. God will do the work of the *first* Cause; but expects, We shou'd do the work of the *second* Cause. There is a Conjunction of the first and second Cause to the same Effect, in their several Orders.

1129. *Perfection* is always to be measured, by it's Nearness to the Pattern of Perfection.

1130. Power may do Harm; Wit may direct thereto; but Goodness sanctifies both.

1131. *Platonists*' principle of Creation, Ἔρως and Πενία· the Activity of divine Love; the Non-entity of all Creatures. The grossest Errors are but Abuses of some noble Truths.

1132. Christ *died*, for the establishment of the New Covenant, his Testament: and rose-again, to be his own Executor of it.

1133. Mankind have the work of the *Law* written in their Hearts; (*Rom.* 1.) in respect of the principles of the Creation: and they have the work of the *Gospel* written in their hearts; in respect of the principle of Restoration: that the Goodness of God will Pardon.

1134. We are not Free *from* Good, but *to* it: we are so made Free, as (under God) to be Subject to the Rule, engaged to the End, obliged to Others, true to our Selves.

1135. All *Expectation* hath something of Torment.

1136. Some run *abroad*, to fetch nothing home: some are so ever *a-doing*, that nothing is done: some can not Do, for want of Thinking; and can not Think, for Thinking.

1137. Fulfill all *righteousness*, *Matt.* iii. 15. that is, accomplish all Declarations concerning the Messiah. *Psal.* cxliii. *Dan.* ix. 16.

1138. Some *speak*, only because they will not hold their Tongue: making Speech an End, not a Means. If we cannot Govern our tongues, we may Imprison them. Ἕρκος ὀδόντων.

1139. Every thing is *dangerous*, to him that is *afraid* of it.

1140. When *Anger* goes before, matter of *Repentance* commonly follows after.

1141. *Rule of Right* is the Weak man's Strength, and the Strong man's Curb: it makes Mine my-own; and arraigns the Intruder's violence.

1142. He, that *repents*, is Angry with himself: I need not be angry with him.

1143. It is not a Warranty of our action; that the thing comes in our Minds: our own Reason, and the Reason of things is more to us than *Suggestion.* [Enthusiasm.]

1144. It is the Madness of Superstition; to think, to *charm* God by Ceremonies: indeed, to expect That from *any* thing; which God hath not *promised*, and which Reason cannot *account-for.*

1145. Cautelous Suspense, for want of Assurance; is Better than confident Presumption, upon Pregnancy of Imagination. It is Safer to *suppose*, than to *determine.*

1146. Let our Love to one another resemble God's Love to us all: Love of Benevolence, to *make* us Lovely; and Love of Complacency, when we *are* such.

1147. We may justly wonder, how any one can so far deceive himself; as to think, he is Religious: who nourishes in himself such dispositions of mind; as, when we describe the Devilish Nature, we ascribe to the Enemy of God and Man. He, that is *bad*, is then *worst* of all; *when* he feigns himself to be *good.*

1148. We must not take Religion upon us, as a *Task*; nor bear it, as a *Burthen.*

1149. He, that neither *knows* himself, nor thinks he can *learn* of others; is not Fit for Company.

1150. In the Death of Christ there are 1. many Excellencies, *Worthinesses*; as Resignation to God Compassion to Man: 2. singular *Virtues* exercised; as Faith in God, Patience, Meekness, Gentleness: 3. due *Acknowledgements* made; as Man's debt of Obedience, God's demand of Right, the Law's authority, the Sinners' cause not defensible, Creatures' insolency corrected, eminent instance of Impartiality: 4. fitting *Submissions* to God; to raze out the memory of man's mis-behaviour by affectation, Usurpation, Insolence, Bold practice; to restore a Creature-state: 5. singular Intimations; of the Causelessness, Filthiness, and Demerit of Sin: 6. necessary Ends served; Impediment to divine Goodness removed, Man put in a new way of life.

1151. Where Evil is removed, and We disburthened; we enjoy our Ease, rather than estimate our Engagement.

1152. To the Willing mind, *every* thing is an Argument; to Faction and Design, *nothing* is Evidence enough.

1153. It is not so bad, to Forget God; as it is to Misrepresent Him: a Neglect is not so bad as an Abuse.

1154. Contradiction [Repugnancy] in *terms*, is a Limitation upon Omnipotency in Naturals; Turpitude in the *fact*, is a Limitation upon Omnipotency in Morals: because the perfections of Wisdom and Holiness are essential to the divine nature.

1155. A wise man will not communicate his differing thoughts to unprepared minds, or in a disorderly manner—Τὰ ἔσω—τὰ ἔξω. *Phr.*

1156. 1. Sin is *Pardonable*; 2. God hath a *Right* to pardon; 3. it is very credible, God *will* pardon those who *repent*; 4. it is not at all credible, God will pardon *obstinate* and contumacious sinners: 5. in what *way*, in use of what *means*, upon what *terms* God will pardon sin; lies in God wholly to resolve, determine, and declare: 6. it *is* declared in Scripture, that God *doth* pardon; in and through Christ.

1157. Christ did, 1. what the divine Will and Pleasure thought fit; 2. what Reason and Equity called-for; 3. what was worthy and valuable too, in it's self; 4. what was useful and tending to noble purposes; 5. what was available and effectual, in respect of issue; 6. what was pleasing and acceptable to God.

1158. It is not in our *power*, to bring our Condition to our Minds; but it is our *duty*, to bring our Minds to our Condition.

1159. Irresolution *loses* Buis'ness; Rashness *spoils* it.

1160. If we do not see cause to *reverence* God, on the account of His excellency and perfection; to *submit-to* and *obey* Him, on the account of Our relation and state; to *refer* our-selves to Him, have *faith* trust and affiance in Him, on the account of His care of Us; to *love* and delight-in Him, to acquiesce in Him, and make Him Final to us, as our Centre; to be *thankfull* and gratefull, on the account of His goodness and kindness;— if we are strangers to these instances of Piety, or unsatisfied as to them; we can give no good account of the use of our Reason: for we are *naturally* obliged, in all these particulars; which are the materials of Godliness. And if it had not

been for that excellent Object, we call *GOD*; and for the noble Act, we call *Godliness*; there had been no need of the faculty of Reason among men: but a high elevation of Sense and Imagination had been sufficient.

1161. Nothing is *of Faith*, that is not in Scripture; nothing is *necessary*, as otherwise expressed; nothing is *certain*, as farther made-out. We may Live in Christian Love and Union; without Consent and Agreement in non-scriptural expressions or forms of words.

1162. God, as the author of Nature and of Grace, does agree perfectly with Himself.

1163. In the heavenly and divine state, to be Able to do Good, to be Willing, and to Do it; are represented as *Convertible*.

1164. Charity of universal extent, is better than Truth of particular apprehension. If we maintained only such Truth, as is unquestionable; our Religion wou'd be *cool* enough. Defend God's Truth, in God's Way.

1165. A Stranger is admitted, upon Recommendation; an Offender is pardoned, upon Intercession; an Enemy is reconciled, by Mediation.

1166. The appearances of God in human *Shape*, under the Old Testament; were Preparations to the appearance of God in human *Nature*, under the New.

1167. We can make nothing a Mean of Worship; but it will be inferior to our-selves.

1168. It is neither *necessary*, nor indeed *possible*, to understand any matter of Faith; farther than it is Reveled: that is not Reveled, which is not made Intelligible: that which *can* be put into

Words, *may* be taken into a man's Understanding —*Mystery* is not what is Unintelligible, and cannot be understood, now it is Reveled; but that which is *specifical* and *critical* in the Profession: which they only understand, who are μεμνήμενοι, *initiated.*

1169. Saving Faith is no *single* Act. The precise notion of Faith is not a Scripture notion.

1170. We are all of us at times in a Fool's Paradise, more or less; as if All were our own, all as we would have it.

1171.—*Repine!* Is not the world Moral, worse than the world Natural? our bad Manners are our bad Times: We condemn the Effect, which is Suffering; and absolve the Cause, which is the Sinner.

1172. If God shou'd so *neglect* Us, in any one moment of our Lives; as We neglect God, the whole time of our Lives: what would our Beings be worth to Us!

1173. We are to *acknowledge* God, as the Original of our Being and Father of our Spirits; to be *thankful* to Him, as preserving and maintaining us; to be *governed* by Him, He being Supreme and Sovereign; to *serve* Him, as our Lord and Owner; to *reverence* admire and adore Him, as the most Perfect Being; to *believe* in Him, as most Certain and Infallible; to *trust* in Him, and commit our Selves and our Concerns to Him, as being most Faithful; to *love* and delight-in Him, as the first and chiefest Goodness; to *rest* in Him, as the Centre of immortal Spirits; in all things to *refer* our-selves to Him, as being Ultimate and Final.

1174. There are Afflictions, for our Good; Temptations, for our Trial; Difficulties, for our Exercise; and Employments, for our Powers and Graces.

1175. The God of Truth and Holiness will not give such Attestation to Imposture, Forgery, and Iniquity; as wou'd be an invincible Temptation: which excuses mis-belief, as well as invincible Ignorance excuses a Mis-carriage: the one, in point of Faith; the other, in point of Practice.

1176. " God heareth not Sinners "—i.e. doth not Miracles *for* them, or *by* them; doth nothing to give them Credit, in their evil way.

1177. No *Sign* can warrant our Belief; unless it be in conjunction with a Doctrine worthy of God.

1178. It was the Blasphemy of the Holy Ghost; to traduce the Evidence of Miracles, with Indignity to Christ; who did them, and was attested by them.

1179. Misery speaks for it's Self, when nothing is said; and Goodness ever pities it: but *Obstinacy* is another Provocation.

1180. An Impenitent cannot be a Believer; for all necessaries to an act of Faith are wanting. God *can* lay-aside His Anger: but We *cannot* lay-aside Our Fears.

1181. To be *mischievous* to men, because of their Religion, will lie heavy upon men's Consciences; when they consider, How little Religion they had themselves; *when* they were so mischievous: And, if any die Martyrs; those, who put them to death, are Murtherers of the worst kind.

1182. Enthusiastic Doctrines—good things strained out of their Wits. Among Christians,

those, that pretend to be *Inspired*, seem to be Mad: among the *Turks*, those, that are Mad, are thought to be Inspired.

1183. If any speak, in a language I *do* understand, concerning things I *shou'd* understand; as having studied and considered them: and what is said is not at all Intelligible to Me; though he pretends to the Spirit, I do not violate Charity to think, the Speaker understands not Himself well: but that he speaketh Words without Sense. For the Parts of men are not so vastly dis-proportionate; and what is most Spiritual is most Rational.

1184. A Wise man is ever ready to acknowledge; that he owes the better half of that Title to good *Conversation.*

1185. It is inconsistent with *any* kind of Honesty and Virtue; to neglect and despise *all* kind of Religion.

1186. It is not good to Live, *in Jest*; since we must Die, *in Earnest.*

1187. Where God *owed* Nothing; He is not unrighteous, if He gives Less.

1188. Where the Doctrine is *necessary* and *important*; the Scripture is *clear* and *full:* but, where the Scripture is not clear and full; the Doctrine is not necessary or important.

1189. Goodness is contrary to Pravity and Wickedness; and also contrary to Severity and Anger: the former is essential to the *Nature* of God; the latter is subject to the *Will* of God.

1190. God can be *wanting* to None, in what is *necessary* to bring them to Good: but God may and does *abound* unto Some, in what is *conducing* to their Advantage.

1191. The Reason of the Thing is as certain, as Nature and Infallibility: the Reason of the Mind is as certain, as the Fallibility of the Man can admitt.

1192. 1 *Cor.* xv. 47. By our Creation at first, we *were* Earthly; through our Regeneration by Virtue, we *are* Heavenly.

1193. The Law supposes, that the Judge is an Advocate for the Prisoner; and will suggest such Defences, as are lawfull.

1194. As we *do* for our Selves, we *shou'd do* for Others; *Excuse*, where we cannot Justify.

1195. Doubts and *Mistakes* are excusable; in a Creature, who is finite and fallible: but *Neglects* and Abuses are inexcusable; in a Creature, that is Intelligent and Voluntary.

1196. Yesterday we *were* not; To-day we *are* but little; To-morrow we *may be* nothing.

1197. To *confine* Mind and Reason to God, is no more; than to confine the Eyes to what is Visible, and the Ears to what is Audible: the Faculty is in full Liberty; though confined to it's proper Object.

1198. Some make their *last* Understanding, the *first* thing they do.

1199. In the Reconciliation by Christ, the Rights of God, and the Necessities of Men, are equally considered.

1200. A *rectified* Understanding, that hath a settled Judgement of Truth; a *sanctified* Nature, reconciled to Goodness; a *pacified* Conscience, discharged of Guilt: These things are contained in a *State* of Religion.

A PRAYER FOR MORNING OR EVENING.

MOST Blessed God, the Creator and Governor of the World; the only true God, and Father of our Lord Jesus Christ. We thy creatures were Made to seek and find, to know and reverence, to serve and obey, to honour and glorify, to imitate and enjoy Thee; who art the Original of our Beings, and the Centre of our Rest. Our Reasonable Nature hath a peculiar Reservation for Thee; and our Happiness consists in our Assimilation to, and Employment about Thee. The nearer we approach unto Thee, the more free we are from Error, Sin, and Misery; and the farther off we are from Thee, the farther off we are from Truth, Holiness, and Felicity. Without Thee, we are sure of nothing; we are not sure of our selves: but through Thee, there is Self-Enjoyment in the mind; when there is nothing but Confusion, and no Enjoyment of the World.

We could not conceive Thee to be perfectly Good; if we did not look upon Thee, as the Detester of every thing that is unjust, wicked and impious: we should Misrepresent Thee unto the world, if we should say, that Will and Power alone, Govern in the Disposure of the affairs and states of Thy Creatures; for Thou, O God, dost all things with the greatest Reason, in exactest

Righteousness, in the fullest Equity that is possible.

We acknowledge; that the Law of our Nature, and of our Religion, as Men; results necessarily from our Relation to Thee, as our Creator and God; and that it cannot be, that we should be Dis-obliged from our Obedience; which is the moral Necessity, and high Privilege of our Being. Bring back therefore our Minds, by just and wise Reflections, to centre themselves in Thee; that through Repentance and Pardon, our sins may be, as if they had never been; and our Souls may be in perfect Reconciliation with thy Nature, and Will, and Law; and with the Measures of everlasting Righteousness, Goodness, and Truth: that our Minds may be in Love and Good-will, in Concord and Agreement with the whole Creation of God; with whatsoever derives from God, Holds of God, and Acknowledges Him. We know, thou canst not vary from the Perfections of thy Nature; and therefore we cannot Promise our selves, that thou wilt Pardon without Repentance; or Fear, that Thou wilt Condemn those who do Repent. But when we sin against Thee, we Wrong our own Souls; and Wickedness makes us Enemies to our Happiness, and to our Beings.

Let us always Live in the Fear, and Apprehension of God; without whom we cannot Live at all. Let the Light of Truth, and the Help of Grace, be vital Principles of Action in us; that we may, in the Time of Life, attain the Ends for which we live; and that our Religion, which Begins in Knowledge, may proceed in Action, Settle in Temper, and End in Happiness: that we may make it the work and business of our

Lives, to Reconcile the Temper of our Spirits to the Rule of Righteousness; and to Incorporate the Principles of our Religion into the Complexion of our Minds; that what we Attribute to God, as his moral Excellencies and Perfections; we may propose to our selves, as matter of Practice and Imitation; and that what is our best Employment in this world, and will be our only Employment in the next; may be our free Choice, and our transcendant Pleasure.

Let us not put-off that Repentance and Reformation to our last hours, which is a Business of Difficulty and Leisure; as the working-out all Vicious Habits, established by frequent Acts, and long Custom; and the working-in of Religious Dispositions, by contrary Practice, and slow Degrees, must needs be. Free us timely, by Conformity unto the Gospel of Christ, from that Rancour and Malignity; with which our former Practice of Sin had poisoned and depraved our Nature.

Help us to shun the Beginnings of Sin, which are Modest; and to dread the Issues of Sin, which are Impudent; because, wherever we Begin to Miscarry, we know not where we shall End: and to keep our selves within the Measures of Reason, and Nature; and never to Subordinate Religion, Conscience, Justice, or any thing that is Holy, to sensual Pleasure, worldly Gain, or popular Reputation.

Establish in us a God-like Temper, and make us sensible of it in our selves; that we may the more easily part with this world, to go to God by Death, whenever thou callest us thereunto; and may not be without Foundation of Hope,

and future Expectation; and so run from Death, or be in Bondage to it, as a prevailing enemy: that we may have in our Consciences none of the Fuel of Hell; and so not fear the kindling of those Fires upon us: that we may not, at last, be abandoned from God, upon any unpardonable Provocation; inwardly self-condemned, by a guilty and awakened Conscience; which would render us extremely and eternally miserable. But grant, that our religous Knowledge being digested into True Goodness, before we die; we may Depart hence to an Estate agreeable and happy, natural and proper to that holy and heavenly Temper, in which we have settled ourselves here, by Religious Use, Practice, and Custom: and that this Divine Constitution, which was recommended to our Souls by the Excellency of its Nature, may be Perpetuated and Consummated in us, when we are gone from hence; and we be for ever with Thee, in whose presence is fulness of Joy, and at whose right hand are pleasures for evermore. All this we humbly beg of Thee, O Lord, as we are capable; for our Selves, and for all Christian people, and for all Mankind; through Jesus Christ our Mediator and Redeemer: In whose Name and Words we sum-up our Petitions; saying, *Our Father*, &c.

FINIS.

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